The Revivalist of Sufism in Sudan
Shaykh Ahmad al-Tayyib b.al-Bashir
1742 - 1824

مجدد التصوف في السودان
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The Revivalist of Sufism in Sudan Shaykh Ahmad al_Tayyib b.al_Bashir 1742 - 1824 Dr. Abduljalil Abdullah Salih 2017

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The Revivalist of Ṣūfīsm in Sudan
Shaykh Aḥmad al-Ṭayyib al-Bashir
(1742-1824)-(ه1239-1155)

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To

The soul of the revivalist, the Gnostic al-hmad al-Tayyib al-Bashir

Introduction

Within the history of Islamic mysticism in Sudan, Shaykh Aḥmad al-Tayyib b. al-Bashir (1155-1742- 1239- 1824) is a seminal figure, seen as one of the most important reformers among the Muslim saints of the Sudan. A prolific author, despite his abbreviated life, he composed numerous works on Islamic theology, law and religious practice and belief that represent important developments in Islamic intellectual history.

This book has been devoted to handle Shaykh Aḥmad al-Tayyib's thought and writings seek to connect him with both the larger trends in the Islamic world Ṣūfī movement current during his lifetime, as well as his specific socio-historical context and place him among the most important scholars in the history of Muslim revivalism.

Tajdid is the Arabic term for "renewal." In formal Muslim discussions, this term refers to conscious efforts to bring about the renewal of religious faith and practice, emphasizing strict adherence to the prescriptions of the Qur›an and the precedents of the prophet Muhammad. The foundation for this usage is a widely accepted tradition in which Muhammad is reported to have said, "God will send to this *umma* [the Muslim community] at the head of each century those who will renew its faith for it." Persons engaged in this activity of renewal are called *mujaddid*s. The key word here is *yujaddid*, the present form of the verb *jaddada* the noun of which is *tajdid*. The one(s) who undertake *tajdid* are thus led "*mujaddid* (un)”. In its purely linguistic sense the word *jaddada* means renew something. The word in its various grammatical forms has however been used in the Qur’an and appeared in some *ahadith* of the prophet. It has since then acquired a rather technical meaning. It means returning something anew exactly as it was originally. In the context of this particular *hadith,* the word *mujaddid* refers to renewing or better still reviving the application of Islām in the Muslim community. Since the religion of Islām, as contained in its two principal sources, has already been revealed and will remain intact, needing neither addition nor subtraction only interpretation and application, certainly it is the application which with time tends to wane and needs resuscitations. The word *tajdid* means, therefore, the renewal of the application of Islām in society, revitalizing their community and returning it to the path of Islām anew, as it was originally.

A Mujaddid is a religious scholar who teaches people their religion again when people leave the *sunnahs* of the Prophet and *bid'ahs* are wide spread; and abolish those *bid'ahs*. The word "*mujaddid*" stems from the verb "*jadda*"[1]

mujaddid is that of a scholar who was "erudite in *al-ilum al-zahira* (exoteric knowledge) and *al-ilum al-batina* (esoteric knowledge[2]).

A number of major figures in Islāmic history are usually identified as having been *mujaddid*s in their era. Among the most important of these are Abu Hamid al-Ghazali (d. 1111 c.e.), a teacher who brought together mystical and legal dimensions of Islāmic faith[3]

The *Mujaddid's* objective is to revive Islām, remove from it any extraneous elements and to restore it to its pristine state. *A Mujaddid* might be *a caliph*, a founder of a Ṣūfī order, a saint

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[1] http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

[2] USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

[3] http://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/tajdid

(wali), a prominent teacher, a scholar or some other kind of influential person. Usually all those who are considered to be the *Mujaddid* may not compulsory that they claim. They can be recognize by their work for Islām and its revival[4].

Among the conditions necessary for one to qualify as *mujaddid*, Maulana Zafaruddin Qadiri Razvi (may Allāh be pleased with him) wrote, were that the man (it could not be a woman) be *a Sunni* of sound belief, an *alim* who combined in himself all the sciences and skills (ulum o funun ka jami), that he be well known (the most famous among the celebrated of his age), a protector of religion unfettered by fear of going against prevailing 'innovations', and learned in *Sharia* and *ṭarīqa* (Ṣūfīsm). He also has to satisfy the technical requirement that he be well known by the end of the century in which he was born, and at the beginning of that in which he was to die[5]. He will not fear speaking or advocating Truth in all circumstances. Not use Religion to gain worldly fame. Avery pious and Allāh fearing person. Perfect mixture of the *Shari'ah* and *Tari'qah*. Not tolerate any opposition to the *Shari'ah*. It is also necessary for a *Mujaddid* that the Scholars (*Ulama*) of his time observe, benefit and be convinced of his impeccable lifestyle and profound knowledge and hence acknowledge and announce in public that he is a *Mujaddid*[6]. The signs of a *mujaddid* are that through his speeches and writings and through his endeavors and efforts innovations (*bid'ahs*) are abolished, the *Sunnah* is spread [far and wide] and those *sunnahs* which were [considered] dead are revived. It is not necessary for his name to include "Aḥmad " or "Muhammad" in it nor is this known from any [authentic] *hadith*[7][8].

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[4] http://www.aulia-e-hind.com/dargah/sirhind.htm

[5] http://sunnirazvi.net/topics/mujaddid.htm#Mujaddid of the Hijri 14th Century

It is amongst *a mujaddid's* basic duties to work on making an intellectual and doctrinaire revolution; that is to say; adjusting people's thoughts, beliefs, feelings and moral values to Islām, improving educational system, performing Islāmic knowledge and arts and, in short, refreshing the pure Islāmic spirit and thought.

Mujaddid will come in a time when knowledge declines, *sunnah* starts to be forgotten and ignorance and *bid'ah* are wide-spread.

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[6] Ibid

[7] https://www.deoband.org/2010/04/hadith/hadith-commentary/a-query-about-mujaddids-and-their-signs/

[8] http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

Many historic accounts suggest that Islām made its impact in Sudan through the activity of Ṣūfī orders. The orders first came to Sudan in the 16th century, and began to expand and take root two centuries later.

There are as many as a dozen Ṣūfī orders in Sudan. While some are restricted to Sudan, others are widespread in Africa and the Middle East. Several orders are derivatives of older orders, and were established by men who made major or minor alterations to the practices of the orders to which they had formerly been linked.

The Shadhiliyya and the Qādiriyya *ṭarīqas* were the first to enter Sudan and were prevailing during the Funj sultanate. Both *ṭarīqas* were represented in Sudan by a number of independent branches each with its distinctive *sanad* and *silislia* and with little connection to the other (Karrar 1992-36), and each representing an independent centralized unit. The Gadriyya *ṭarīqa* entered the Sudan in the year 1577. Agadriyya missionary by the name of al-Bahari proceeded to the Sudan, from Ḥijaz at the invitation of a Sudanese merchant (al-Bahari initiated five persons during his seven –years stay in the Gezira area, in the Sudan. Among those whom he initiated are the names of Muhammad al-Hamim, Ban al-Naga al-Ḍarir, and Shaykh Ajib, the Ảbd allab ruler.[9]

The dominant Ṣūfī status in Sudan prior to the advent of the Sammāniyya ṭarīqa directly was ready to accept any new Ṣūfī thought, for there decline the place of Ṣūfī orders, it has divided into small houses compete round religious leaders, thus, it sources ran less gone reduce, and its *sanad* became far of the real Ṣūfī Sheikhs. However, for this spiritual demission its impact effect on the sentimental demission, this led to an a atmosphere mood of differences *mushahanat* between these turuq, led finally, the dispersing of its murīd of it, and eventually, began to search for new turuq, either by travelling outside the Sudan as Shaykh Aḥmad al-Ṭayyib has done.

The early Ṣūfīs in the Sudan like other Ṣūfī s depended on the Qur'an as the first source or their belief. The Shaikh learned the Qur'an by heart at the age of seven or ten with another Shaikh. This was called *hifz al-Kitab*. The second source was part of the first and that was a number of these were al-Gizriyya by Shams al-Din Ibn Yasin al-Dimashqi al-Jizri, al-Kharazi, and al-Shatibiyya by Abu al-Gisim Ibn Gayrah al-Shatibi from Indolesia these were learnt by heart both by the Shaikh and his followers. They were intended to ensure the accurate reading of the Qur'an *(tajwid*). The third source was the study of fiqh (jurisprudence) and the Traditions. The books in this field were *Mukhtasar Kbalil*, *Risilat al-Geirawini*, *Makhtasar al-Akhdari* by Abd al-Rahmn Ibn Mohammad al-Akhdari, and Matn al-Ashmawiyya by 'Abd al-Biri al-'Ashmawi al-Rifai All these books were concerned with the Maliki Madhhab. In addition there was *al-Jam-'i al-Kab!r and al-Jam 'al-Saghir fi al-Hadith* by Jalal al-Din al-Suyuti.

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[9]

These were the three sources on which: the approach to Ṣūfīsm was based at this early stage. One of the best examples in at-Tabaqat which demonstrates how the Shaikhs depended mostly on these three sources was Shaikh Hamad Ibn Muhammad Ibn Ali al-Mashaikhi who was famous as wad umm Mariam (1646 - 1130)[10].

It has been made clear that the early Ṣūfīs in the Sudan were mainly concerned with teaching the essentials of Islām to their followers. There were no mystical formulations. But one of the features which characterized Ṣūfīsm in this early stage was the performance of '*Karamat*' miracles. The *Tabaqat* of Ibn Dayf Allāh is full of stories about these miracles[11].

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[10] Khadiga Karrar al-Tayyib. Aspects of Sufism in the Sudan. A thesis
submitted for the degree of Master of Arts of the University of Durham April 1975, p 60

Ṣūfsīm continued to operate in this way during this early stage. Most of the effort was devoted to the experience of spiritual purity through ritual observance, rather than theorizing and formulating this experience into mystical expressions. It was not until the beginning of the nineteenth century that Ṣūfīsm began to take a new trend of development. The roots of this development were inherent in this early Ṣūfīsm in spite of the simplicity and straightforwardness of its approach[12].

The Sammāniyya *ṭarīqa* represents one of the most important *Ṣūfī ṭurūq* in modern Sudan. The importance of the Sammāniyya lies in the fact it is one of the *Ṣūfī ṭurūq* that shaped the nature of Islām in Sudan. Moreover, it reflects the process of Sudanization of an orthodox Ṣūfī-Ulamà" *ṭarīqa* that was founded in *Hijaz*[13]. The Sammāniyya has brought to Sudan by the renowned Shaykh Aḥmad al-Ṭayyib b.al-Bahir (1742 -1824), in the second half of the 18th century. The *ṭarīqa* is not just the most popular and influential in Sudan but also in most of African continent, mainly Nigeria. By the passing of the time, the Sammāniyya has gained several centres in different parts of the Sudan. These centres had and still have varied spiritual, social and reforming tasks. They have the responsibility of the educational and ethical aims, for those who under the dominance of its banner.

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[11] Ibid, 63

[12] Ibid :65

[13] Amani Mohammad El-Obeid .The Sammāniyya tariqa in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum, 1997, p:i.

The Sammāniyya order was brought into Nilotic Sudan, by a certain Shaykh Aḥmad al-Ṭayyib b. al-Bashir, who was born in 1155/1742-3. He is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that 'He is Aḥmad al-Ṭayyib b. *Mawlai* al-Bashîr b. Mālik, b. *al-ustaz* Muhammad Surūr, the Abbasi, the Sammani in his *ṭarīqa*, and Māliki in *madhab'*. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. Muhammad Surūr; his father, who was also his mother's cousin, was al-Bashîr b. Mālik b. Muhammad Surūr. His pedigree shows that, he had a common ancestry, with the Arakiyyun holy clan[14].Shaykh Aḥmad al-Ṭayyib is 'A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He was born at Um-Marriḥ, North of Omdurman. Where he studied at the mosque of his ancestor, Muhammad w.Surūr {v.k-al-Tabaqat, 344}, then at the mosque of Walad Anis al-Awabi and Aḥmad al-Fazzari at Um-Ṭalha[15].The Sammāniyya was spread into the Sudan by Aḥmad al-Ṭayyib b. al-Bashīr" (1742-1824). He was initiated into the Way, on several visits to Mecca and travelled widely in the Sudan to form the basis for the new *ṭarīqa*. This, then, was a clear manifestation of *ṭarīqa*-Way as a more active principle than had prevailed in the Sudan earlier. It is not clear; however, to what degree an organization beyond that of a series of initiations existed at this time. Yet its influence remained strong; the Sudanese Mahdi started his career as a Shaykh of the Sammāniyya, and—notwithstanding the difference in content—the movement he built was clearly influenced by the *ṭarīqa* model. After memorizing the Qur'ān, at the mosque of his ancestor, Muhammad. w . Surūr, Aḥmad studied under Wald Anas al-Awdabi, a student of Shaykh Khojali, on the island of Islanj, north of Omdurman. He then asked the famous Qādiri Shaykh ,Ạbd al-Baqī' al-Nayyal, to initiate him in Qādiriyya. Al-Nayyal is reported to have communicated with, the spirit of Ḥasanw. Hassuna, who commanded him not, to admit Aḥmed[16]. Therefore Shaikh Abd al-Baqi told his disciples that Aḥmad al-Ṭayyib would get his initiation in Hijaz (Madina). This incident could be explained within the context of the development of *Ṣūfī* orders in the Sudan. The *Ṣūfī* orders available then were not able to satisfy the scholarly ambitions of Aḥmad al-Ṭayyib al-Bashīr" Aḥmad was also student of Aḥmad al-Fazari al-Faradi of Um-Ṭalha in Gezira. He then decided to return to Umm-Marrih, where he studied of his own, devoting much of his time, to the *Mukhtaṣar of Khalil*, and a major commentary upon it by Barham Al-Damari (d.805/1402). So for him there was a necessity for a new revivalist spirit which was not found in Sinnar. For this reason after travelled to many *Ṣūfī* Shaikhs, and did not manage to fit into their Qadiri branches, he returned to his village Um-Marriḥ where he continued to perform *Salat* on the prophet (twelve thousands times a day) until he claimed that he saw the prophet in full consciousness. Here Aḥmad Al-Ṭayyib developed a new trend in the *Ṣūfī* orders in the Sudan in the late period of the Funj Sultante that is performing *Salat* on the prophet as a means of acquiring *Ṣūfī* status and *karāmat*. This was the period before he went to the Hijaz. It is significant to mention that, at that time, before his travel to Hijaz, Aḥmad Al.Tayyib Al-Bashīr" was famous for being *'Alim*, due to the fact that he studied Shari'a sciences under the supervision of Shaikh Sa'id Al-Battahani[17].

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[14] 'Abd al-Mahmud Nūr al-Dā'im.*Al-K uus al-Mutara fi Manqib al-Sada'a al-Arba,* 2008, p.109.

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[15] S, R, O'fahey. Arabic Literature of Africa.Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland1994, 92.

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[16] Ali, Ṣāliḥ,Karrar. The Ṣūfī Brotherhood in Sudan.Hurst. London. 1992, p.

It was clear that Aḥmad Al-Ṭayyib Al-Bashir before going to the Hijaz was engaged in performing and learning advanced Ṣūfī knowledge such as how can one reach God and whether it is via secret of secret of secrets. Here he may be acquainted with the writings of Ibn 'Arabi in *Asrar Darajat Al-'Tayy*. This because Abd Al-Mahmoud Nur Al-Da'im defines performing rituals via secret as seeing God the Almighty in each atom of the world. This could lead us to the theory of *Wihdat Al-Wijud* developed earlier by Ibn 'arabi. Accordingly, Abd Al-Mahmoud defined three stages for reaching God. See: Abd Al-Mahmoud, *Azahi*r ..., op.cit., p.27[18].

When he was sixteen or eighteen that is in 1758 or 1760 Aḥmad travelled to the Ḥijaz. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b.Muhammad ̓Abd al.Salam al-Makki al-Shafi, a student of Muṣṭafā Kamālal-Dīn al-Bakrī, into the Khalwatiyya, and by ̓Abd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have seen in a vision, that his real master was Muhammad b. ̓Abd al-

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[17] Amani Mohammad Obied.Sammāniyya tariqa, doctrine and politics,

[18] Ibid: 103

Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of *ṭarīqas*, among them the Qādiriyya, Khalwatiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Aḥmad al-Ṭayyib was ordered by his master, to return to the Sudan, to initiate followers and "to make manifest the signs of the religion", *izhar maalim al-din*[19].

The two orders (Naqshbandiyya and Khalwatiyya) in the Hijaz at that time claimed to be revivalist Ṣūfī orders, but Aḥmad Al-Tayib Al-Bashir did not remain with those Shaikhs for a long time. It is claimed that in revelation, he saw his initiation by Al-Smman in the *Hadra*. Aḥmad Al-Ṭayyib Al-Bashir spent seven years of study with Muhammad b. Abd Al-Karim Al-Sammān . Aḥmad Al-Ṭayyib Al-Bashir was initiated by Al-Sammān into five turuq and he studied prophetic tradition Hadith Science. It is noticeable here that concentrating on Hadith Science is an important characteristic of Ṣūfī orders in the eighteenth and early nineteenth centuries. This mainly because such orders emphasied the doctrine of the Perfect Man as a realization of the prophet's person. For this reason the prophet's tradition and *Hadith* Science gained their importance. Consequently, as a result of this importance of Hadith Science for the eighteenth and nineteenth centuries orders, Sudanese Ṣūfī orders in that period came to be affiliated with Ṣūfī - '*Ulama* figures[20].

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[19] Ibid

After departed from Hijaz in 1178/1764-5, with the permission of Al Samman to initiate people in the Sammāniyya *ṭarīqa* in his home land, Aḥmad Al Tayyib Al Bashir became responsible for the localization and modification of the Sammāniyya *ṭarīqa* to fit the Sudanese society. Both Aḥmad Al Tayyib Al Bashir founder of the Sammāniyya *ṭarīqa* in Sudan and Sayyid Al Hassan Al Mirghani in Kassala could notescape the figure of a *Wali.* Also what is significant of these centralized *turuq* is their involvement in politics through social reform, in other words social reform is the motivation of politics[21].

Several factors have been counted in favour of the widespread of the Sammāniyya inside and outside the country. Parts of these factors have been related to ṭarīqa's great personalities, mainly the earliest founders, some others have been found in the spirit of the new teachings of the *ṭarīqa* itself. According to Neil McHugh (1993) the 'Divisions and competition among the *Ṣūfīs* enabled Aḥmad w. al-Bshir to attract initiates from all places, families and *ṭarīqas*, but in so doing, he also became heir to this very fragmentation. He may have been "Shaykh of all Shaykhs" in a spiritual sense[22].

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[20] Ibid: 105

[21] Amani. M. Elobied. The Sammaniyya Al-Burae branch, p- 39

In the writings of the hagiographists as well the researchers Shaykh Aḥmad al-Ṭayyib has been described as a mystic scholar and a writer. This fact has been clear pointed out in the writings of Shaykh Ἀbd al-Mahamud and Shaykh Ḥasan al-Fatiḥ [23] .'Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes[24]. The Sudanese noted historian Muhammad Sa'id al-Qaddal (d.2008), has described him as the only sole *Ṣūfī*, who comes to write on the philosophy of *ṭaṣawwuf*, he states ;'And Shaykh Aḥmad al-Ṭayyib was the only *Ṣūfī*, who wrote on the philosophy of *ṭaṣawwuf*, despite what dominates his writings of quotations, to the point it appeared as if it is *mukhtarat*'[25].

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[22] Neil McHugh. *Holymen of the Blue Nile*: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press, 1993:140.

[23] See Ἀbd al-Mahmoud Nūr al-Dā'im (1954, p.167, 168, 169, 170), and Ḥasanal-Fatiḥ (2004, p.139, 140, 141).

[24] Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic*, 1500-1850*. Evanston. Northwestern University Press.1993:139.

He is supposed to have authored over thirty works and treatises tackled the areas of prayers upon the prophet, philosophy of *tasawwuf*, *tawḥid*, *aḥzabs*, and supplications.

In Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian R.S. O'fahy has stated more than twenty authored books for Shaykh Aḥmad al-Ṭayyib:

The spread of revivalist Ṣūfīsm in Sudan contributed a key dynamic Ṣūfī renewal, as elsewhere, went back to teachers in Mecca and Madina. Of Moroccan origin, Aḥmad b. Idris Al-Fasi (1760-1837), was probably the most important of these. His disciples, who move in North Africa and the Arabian Peninsula as missionaries and pilgrims, and their descendents, founded and led what became tow of the most important Ṣūfī orders in Sudan, the Khatmiyya and the Mirghaniyya (Holt 1970-19-20). A Medinan- based Shaykh, Mohammad Ibn, Abdul-Karim Al-Sammān (1718-1775), founded another important order, the Sammāniyya, which spread in Sudan through the preaching of Aḥmad Al-Ṭayyib Al-Bashir (1742/3-1824), a renowned *Mujadid* and Shaykh[26].

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[25] See Mohammad Sa'id al-Qaddal-Imam al-Mahdi, 1992, p: 30.

Aside for his own intellectual and spiritual prowess, al-Sammān has become famous on account of another disciple, Aḥmad al-Ṭayyib (d. 1824), who spread his ideas in the Sudan as the Sammāniyya order[27]. The first new impulse came from within the Khalwatiyya tradition represented by the affiliation stemming from Muhammad b. 'Abd al-Karim al-Sammān (d.1775), which was brought to the Sudan by the returned Sudanese scholar, Aḥmad al-Ṭayyib wad al-Bashir (1742/3 to 1824)[28]. He came to be known as a reformist Ṣūfī master for those who put together mysticism and orthodoxy keeping a balance between them. The most salient aspect of Shaikh Aḥmad al-Ṭayyib's Ṣūfīsm was his struggle of developing and reviving a mystical orthodoxy in place of prevailing Ṣūfīsm.

Therefore, he denounced particular Ṣūfī doctrines and many prevalent practices of Ṣūfīsm that he thought to be inconsistent with the Islāmic *Shariah*. He expressed his strong disagreement with many well-established spiritual Ṣūfī doctrines. From all this, it is not difficult to infer that Shaikh Aḥmad al-Ṭayyib was an Islāmic reformist and an orthodox legalistic Ṣūfī at the same time. Therefore, Aḥmad al-Ṭayyib movement of Islāmic reformation and renewal was also an endeavour to foster an orthodox spiritual revival. To accomplish this purpose, Shaikh Aḥmad al-Ṭayyib exerted all his efforts to restore traditional Islāmic *Sharia* as well as a mystical path based on Islāmic orthodoxy. He strongly believed that Islāmic law (*shariah*) and Ṣūfī path (*ṭarīqah*) were essentially inseparable and that there can be no discrepancy or inconsistency between them.

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[26] John Chalcreaft. Popular Politics in the Making of the Modern Middle East.Camboridge University Press. 2016. P-133,

[27]http://www.tijani.org/shaykh-Aḥmad -tijani-and-the-founding-of-the-tariqa-tijaniyya/

[28] Louis Brenner. Muslim Identity & Social Change in Sub-Saharan Africa. Indiana Univeristy Press. 1993.

However, with the coming of the *ṭarīqa* into the Sudan, Shaykh Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *ṭaṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of al-Sammān 's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Shaykh s of his day seeking to persuade them to unite under his leadership[29].

Aḥmad al-Ṭayyib is one of the pioneer of the Islāmic thought in western Sudan, has activated the religious and spiritual revival movement at the late of twelfth and the early of thirteenth *Hijri* century. His impact on our thoughtful life is undeniable, for it casts its shadow on our social, religious and political life.

Among us a living example like Shaykh Aḥmad al-Ṭayyib al-Bashir (1155 H- 1239H), and Aḥmad b. Idris al-Fasi (1272 H - 1253 H), and Ahamd al-Tijani (1150 H- 1230 H). These leaderships have contributed on the emergence of the religious movement reform like Osman Dan Fadio (1169 - 1233 H), on its impact the Sokoto State has appeared, and Omer b. Said al-Futi (1210- 1253) comes following the trace in the lower Senegal till he reached Futa Jallon mountains, the first one was following the Qadiri doctrine, and the second on Qadiri - Tijani doctrine. This followed by the Sanusi movement in east Africa, led by Mohammad b. Ali al-Sanusi *al-Akbar* (1202 -

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[29] Dirasat Ifriqiyya. Khartoum, Issue No 13, 1995, P: 42

1276 H), and then the reform movement which led by Imam Mohammad Aḥmad b. Abd Allāh al-Mahdi (1259 - 1299 H), in western Sudan. The two last movements were of reform feature, the first one was of Qadiri - Idrisi doctrine, and the second was on Qadiri- Sammani doctrine, which Aḥmad al-Ṭayyib b. al-Bashir has raised its flag. The connection between these four movements calling for the revival of the *Sunnah*, and combating the innovation *bida'a,* enjoining good and forbidding evil, and reviving *jihad* in the way of Allāh[30].

Ali Salih Karrar (1992) writes: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Shaykh s of his day seeking to persuade them to unite under his leadership[31].

For the one who studies the philosophy of *ṭaṣawwuf* in the Sudan, he finds no *Ṣūfī* philosophy that deserves to be mentioned, only after the coming of Shaykh Aḥmad al-Ṭayyib who spread his Sammāniyya *ṭarīqa* in the Sudan. The Sammāniyya has left great impact on the life of the Sudanese inhabitants, not only on the religious aspects, but in all the other aspects such as the intellectual, political and the social. The intellectual impact has been the most prominent of the whole[32].

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[30] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya. Unpublished PhD thesis Omdurman Islamic University, 2003, p- b

[31] Dirasat Ifriqiyya. Khartoum, Issue No 13, 1995, P: 42

Thus, we find Shaykh Aḥmad al-Ṭayyib b. al-Bashīr" has elevated with the *Ṣūfīs*m thought in the Sudan. He has been linked it with Ibn Arabi theological school, when he spoke about the Unity of Witnessing, and the Unity of Existence. And then he has transferred with it to the *Sunni* philosophy of al-Ghazali on his speech on the theory of the *Mahammadan* Reality[33].

Thus, *ṭaṣawwuf* in the Sudan became connected with the local environment and had never being linked with the *ṭaṣawwuf* in the Islāmic world only after the coming of Shaykh Aḥmadal-Ṭayyib b. al-Bashīr" from *al-Madina al-*

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[32] Raba'a Ali Osman. *Tarikh al-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi al-Fitrah* (1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History 1996. P.94

[33] Ibid: P.96

Munawara in (1766 A.D, 1180 A.H), and the arrival of the Sammāniyya to Sudan[34]

There has been significant reform and remarkable contributions laid by the Order in the Sudanese setting and beyond since the twentieth century till date.

Aḥmad al-Ṭayyib al-Bashīr" developed a whole discipline of *Ṣūfī* knowledge (epistemology). He divided the *Ṣūfī* knowledge into five branches: 1) *al-Nasut* (Human) science, ii) *al-Malakut* (Anglican) science, iii) *al-Gabarout* (The Al-Mighty) science, iv) *al-Lahout* (Divinity) science and v) *al-Hahout* (Unity) science[35].

The impact of Shaykh Aḥmad al-Ṭayyib in thought *alfikr* could be noticed on the saying of the *fageeh* Ahamd b. Isa al-Ansari, who says: "God bless, the imam the Gnostic, for previously we have thought that the *zuhud* is the end of stations (*maqāmāt*", the *fageeh*, pointed out to the saying of Shaykh Aḥmad al-Ṭayyib:" The first of *maqāmāt* in the path of the people of Allāh, is repentance to Allāh, and abiding the obedience of Allāh, and patience in the *murad* of Allāh, and *zuhud* on the other than Allāh"[36]. This saying emphasized that Shaykh Aḥmad al-Ṭayyib has led and caused a thoughtful revolution , changed a lot of Ṣūfī concepts that the Ṣūfīs prior to his coming believed on. He also, managed to leave his thoughtful impact in the Sudan through what he has written on *ṭaṣawwuf* and the sciences of religion, *tawheed* and *fiqh*. Through that authoring books he also succeed on transferring the Sammāniyya's philosophy, which is in its origin[37].

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[34] Ibid: P.94

[35] Ibid:110.

[36] Ibid: 97

Aḥmad al-Ṭayyib's book Kiab al-Hikam was the main fountain from which the disciples of the new *ṭarīqa* to use their own term " drank the cup of *Haqq*". Yusuf Badri mentioned the intellectual influence of the Sammāniyya, he states that:

> "The Sammāniyya *ṭarīqa* is different from the traditional Qadiri rituals in the sense that it was a mental exercise which trained the minds of the Shaykhs, so that they might write long and intelligent treaties and the minds of the disciples so that they could read and assimilate them, thus replacing

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[37] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p-197

their independence on the short rhymes of the shuth and oral tuition.

However, such reforms were governed by the local characteristics, internal realities and dynamics of the society.

Ṣūfīs, however, responded creatively to the reforming challenge; they absorbed the emphasis on the Qur'an and *Hadiths* as authorities within their Ṣūfī framework, reduced the significance of ecstatic practices in their rites and reviewed the role of metaphysical tendencies in their beliefs. A notable feature of this reformed Ṣūfīsm was new attention to the life of the prophet manifest in growing numbers of ceremonies celebrating the birthday and biographies of his life, some in emphasing how they followed the path of the prophet gave themselves the title *ṭarīqa Muhammadiyya*. Not all Ṣūfīs were swept into these new forms of and behavuior, nevertheless, the overall outcome was a Ṣūfī revival in which old orders, were revitalized and new ones founded[38].

The Sammāniyya had predicted that the Mahdi would be one of its adherents. Moreover, one of its leaders, Shaykh Al-

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[38] Knowledge, its transmission, and the making of Muslims societies.

Qurashi wad Al-Zayn, had supposedly stated that his tomb would erected by the future Mahdi[39].

He won many adherents for the new order, and his descendants succeeded him as its local heads. Where the new teachings of Sammāniyya attracted many of the Gadiriyya Shaykh s to the new style of the *ṭarīqa*. Also, the personality of master Shaykh Aḥmad al-Tayyib had really impressed many previous Gadiri Shaykhs, drawing them to the fold of Sammāniyya, Thus Aḥmad al-Ḅasir (d.1829) and Muhammad Tōm Bānnaqā' (d.1851), Qādiri Shaykh s and religious leaders, of the Hallawiyyin and the Yaqubab clans of the Gezira respectively joined the Sammāniyya under the influence of Aḥmed [40] . These men later on became great Masters themselves.

The origin of the divine knowledge is from Him, and the proof, is His saying: (*had taught him from Us a [certain] knowledge*)[41]. and with the evidence of the verse: *(He gives wisdom to whom He wills, and whoever has been given*

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[39] Gabriel. R. Wurburg. Historical Discord in Nile Valley. Hurst & Company, London, 1992, p- 10.

[40] Ali, Ṣāliḥ, Karrar.The Sufi Brotherhood in Sudan.Hurst**.** London**.** 1992.

[41] Surah al-Kahf verse 65

wisdom has certainly been given much good)[42] . And the meaning of *la ilah illa Allāh*, there is no God but Allāh, is to witness by your heart, and to be present by your secret and taste by your soul, that there is no DOER in the universe except Allāh. For this meaning has .... you witness the testimony, that there is no a living in the universe except Allāh.

Backing to recognize his (Aḥmad al- Tayyib) opinion on the reality of the divine knowledge, we find out that he divided the divine knowledge into two sections: Acquired *kasbiyya*, and gifted *wahbiyya*. As for the acquired it comes to the *Wali* through remembrance of Allāh *tala,* till the winds of mercy blowing on him (the *Wali*). Whereas, the gifted divine knowledge is thoughts *khawatiyer* attack upon the heart from the Divine Presence, without a cause, for it is the bounty of Allāh, and Allāh grants His bounty to whom He wishes, Allāh *tala* Says: (*To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted*). However, the help *madad* is for the acquired, while the granting gift *al-ataa* is for the gifted.

Aḥmad al-Ṭayyib views on the existence could be recognized out of his experience as grand practical Ṣūfī, he says: "The whole existence is darkness, ... who he saw the existence, and did not witness, the unity of His existence, has associated a partner with Him, *ghad ashrakabi hi*. The existence is nay than the worshipped, and it is the temporary existence. 'The whole darkness' has no existence of its ownself, and has no dependence by its ownself, but a Nothingness in all its states, the past, the state and the future. And this due to the real existence'.

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[42] Surah al-Baqara 269

May Allāh be pleased with him says:" know, the more knowledge of the perfect *wali* has increased in Allāh, the more he remembers Him. And becomes more permanent on His remembrance on him, that he never forget Him. And the more knowledge of the *wali* increased on the messenger (pbuh) he - the *wali*- went confused, and the effect of the remembrance of the prophet appeared on him, on the remembrance, that because the knowledge of the *wali* to Allāh *tala* be on the capacity his love in Allāh, and the knowledge of the prophet (pbuh) spread out from his (*wali*) knowledge of Allāh on (power) readiness the prophet (pbuh) in Allāh, for this he doesn't afford to be stable (that for the remembrance of the prophet (pbuh), and the effect appear on him on that".

Shaykh Aḥmad al-Ṭayyib makes out an image; it is abstract traveling image, taking from the image of the physical travelling. He says: "the assistants of the Ṣūfī path as well its necessities *lawazim*, and the travelling to Allāh *tala* would never be achieved , only through five *aḥruf* (letters) which are: *khazazras*خززرس

- ✓ *Kha*: A knower, expert by Allāh *tala, khabir arif bi Allāh*.
- ✓ The first *zai*= Food which is piety *taqwa, zaduhu al-taqwa.*
- ✓ The second *zai*= The *zamla*[43] which is the *hima,* that assists on the arrival, to the source of the bounty.
- ✓ The *ra* = The companions *refaq,* who are the assisted brothers on the path.
- ✓ And the *seen*= The weapon which the foe is terrorized with.

Whosoever travels with these five, to the presence of Allāh, attains the eternal happiness, and the everlasting bounty; for it is the source of the intimate *awaliyya* and *tamkeen*[44] witnessing, and *talween*[45].

To him the mothers of the obstacles of *ṭarīqa* are four:

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[43] Literary camel.

[44] *Tamkeen*: The condition or state on which Mureed has achieved stability.

[45] *Talween*: The ever changing condition of Mureed which is temporary is called Talween.

1- the self

2-Ibliss

3- the *duniya*

4- following the lusts and appetites[46]

Shaykh Aḥmad al-Ṭayyib says:" It is an obligatory of taking into account, the caring of the *sharia* and *haqiqa,* and here he - the Shaykh - has narrated *hadith* about the prophet (pbuh), says: "*Sharia* is my saying *maqali*, and *ṭarīqa* is my acts *afalai*, and *ḥaqiqa* is my state *ḥali*'.

Then Shaykh Aḥmad al-Ṭayyib explains the *hadith*. 'That the *sharia* has courtesy *adab*, as well the *ṭarīqa,* and then the *ḥaqiqa* has *adab* too'.

The mothers of the four obstacles of *ṭarīqa* according to him comes in these manners:

1- the self

2-Ibliss

3- the *duniya*

4- following the lusts and appetites

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[46] Qammar al-Dawla Zein al-Abdeen- p- 194

Shaykh Aḥmad al-Ṭayyib lived to be the model of the true, sincere gnostic, who sees on the abiding with *shari'a*, guidance for the people way of returning to Allāh, is more better than looking for the occurrence of *karāma*'. Shaykh Aḥmad al-Ṭayyib was in reality, very much like the sun. He was a single person spreading his rays of knowledge, and spiritualism throughout the earth[47].

The Shaykh possessed many miracles and clear spiritual unveilings, a lot of such extraordinary acts, attributed to him were pointed out at the book of *azahir al-ryiāḍ* (1954) of Shaykh Ȁbd al-Maḥmoud[48]. He would caution the brethren from inclining too heavily to miracles and the unveilings, and he would state that the greatest miracle is upright rectitude upon the Sacred Law of Allāh.

The prophet (pbuh) said:" Allāh Has never taken an ignorant Friend *wali*, if He had taken him, He would have taught him, His grand knowledge, which He teaches, to whomever wishes of His servants".

And know that the illiterate *wali* is a miracle out of His miracles i.e. the prophet. And if Allāh Has opened to him

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[47] Ȁbd al-Jabar al-Mubarak.*Al-Shaykh Ȁbd al-Mahammoud- Haiathu wa Atharhu* 2004:187.

[48] See *Azahir al-Ryiāḍ*, p: 120 to 138.

(*wali*) by the inward sciences *alulum alladoniyya*, before granting the *waliyya* through outward sciences, that the great Allāh's bounty to that literate *(wali)*. For Allāh *tala* Has granted the whole sciences, to our prophet (pbuh), and he is illiterate, and that is the power of Allāh *tala*. And our father Adam had been taught the whole of the names, by Allāh *tala* without a preaching knowledge that being taught.

According to Shaykh Ahamd al-Ṭayyib the causes of intoxication is the annihilation *fana* by witnessing the beauty of the All-Mighty *al-Aziz* the Compeller *al-Gabar* ", and whoever takes a cup from the presence of intimacy and get drunken, intoxicated, till his belly turned full of love; annihilated from the other than Allāh, by witnessing the beauty of the All-Migh *al-Aziz,* the Compeller *al-Gabar*[49].

That type of *sukr* which the servant has no hand on, is the prevailing of state *ḥal*, the visitation *waried* upon the light of science. Shaykh al-Ṭayyib sees in this sort of *wali* the perfect one among the men. And the preference of the man in the state of sobriety *saḥu* over the man in the state of drinking. In this, Shaykh Aḥmad al-Ṭayyib said:" know that whoever entered this presence *hadra*, it is of no way, but whoever overcomes the state *ḥal*, and does not transgressing, following the commands, avoiding the prohibitions, is more perfect than the first i.e. state of drinking.

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[49] Gamar al-Dawla. Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, p 32

Shaṭaḥ to Aḥmad al-Ṭayyib doesn't consider a necessity *lazim*, of the path necessities nor conditions. Nevertheless, the Shaykh went and cited examples of the actualized men *muhaqiqeen* in the Ṣūfī path in this concern. He further went on mentioning *Shaṭaḥ* kinds, causes and degrees. He says:" and whosoever his foot stands firm *thabat* in the "cup of 'He' love them said '*Hu*' ... and whosoever his drinking exceeded the limit of standing firm, till he takes his cup from the hand of his beloved said: 'I, *ana* '.

- The drunken with the cup of 'He love them' *mutamkin*.
- The drunken with the cup of ' They love Him' *mutalwin*.

And the one who spoke with "I" the selfishness symbol, is the speaker from the *fana* valley, with the tongue of persistence *baqa* , both of them were deemed true uttered. And the one who said:' I' he didn't mean himself, for he was taken out of his ownself *maghzub*, attracted of his own sense, and of his own taker, as well his own attracter, is the speaker by his own tongue ... the owner of the love didn't know what the intimacy is, and the owner of the second if he speaks, he speaks with the opening *fatḥ."*

Shaykh Aḥmad al-Ṭayyib says in this wisdom: " Ostentation *riyya* is a strong preventer, to the presence of Allāh, that He *(*Allāh), is the most richest of the partners *al-shuraka.* "

According to Shaykh Aḥmad al-Ṭayyib *Riyya* is of three kinds:

1- Ostentation *riyya* in the sayings.

2- Ostentation *riyya* in the acts.

3- And Ostentation *riyya* in the states *aḥwal*, of both its appearance and disappearance.

'Never veiled you from the Real *al-ḥaq* only the strength *shidat* of His wrath *qahr* over you, and His nearness from you. And make you witness the nearness of His ownself from you; make it a duty upon you the annihilation *fana* of you, in His ownself of you'. Thus, run Shaykh Aḥmad al-Ṭayyib 's wisdom on the veils.

What unveiled you from the Real O the servant Who turns his face towards Him, are two things, which in fact back to Him: the veil of *qahr,* and the veil of nearness. The veil of wrath *qahr* occurs due to the wrath- related matters, which are the ordeals of *dunyya,* that being found on the self, money, and offsprings, furthermore on the so uncountable and numbered of things.

The wrath *qahr* could occurs by the appetites that imposed upon the human. Thus, if He - Allāh- has caused the wrath *qahr* over you with the lust towards your wife, there He veiled you from Him, for your belly get occupied with her- your wife- than of Him. So, this your status with the appetite, how will it be with ordeals?.

The second veil is the Nearness veil; Allāh *tala* says: *(and We are closer to him than [his] jugular vein)*[50]. And His nearness towards you is of five things: Science *ilm*, hearing, seeing, the power *al-qudra*, the will *al-iradah*.

It has been said that the veils between the servant and his Lord are seventy in number, while others counted as seventh thousands of both light and darkness veils. Just, Shaykh Aḥmad al-Ṭayyib states in his comments stressed that, the two notions: i.e. wrath *qahr*, and the nearness veils simply to him, were so significant, and for their strength. And whoever crossed them i.e. the wrath *qahr* and nearness veils, gains the utmost dignity.

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[50] Surat Qaf verse 16

Shaykh Aḥmad al-Ṭayyib then kept on with discussion and illustration the true, real love. He says: " And know that the reality of love is the enjoys *yatalazz* of the beloved by his beloved in every lust *laza*, and the howness of that, is to know and witness that its occurrence to him was only by Him - Allāh- and its granting was out of Him; and for this he become a absent of the lusts *lazat* by the witness of the *mulazaz*, and of the beloveds by witnessing the beloved, and of the bounties whatsoever it is by witnessing the provider.

The occurrence of the enjoyments *talazuz* happens through the five senses, which are: hearing, seeing, smelling, tasting and touching. the lust *laza* of hearing is what your hearing enjoys of the languages from people, as well the whole animals. The seeing lust is what your seeing enjoys of the beauties. And the smelling lust is what your smelling enjoys of what your nose smells of the best of perfumes. And the tasting lust is what enjoys by your tongue from the tastings. And touching lust is what yourself enjoys of the rests *al-rahat,* which includes what happened to the self *al-dhat* of enjoyment from good wind passes on the body, or lust of intercourse, or the rest based on getting out of the toilet *ghaiyt*. In all of these i.e. senses the intellect *al-a'qal* is the king of these; and they are the road leading to the enjoyment with Allāh's bounties. And the gnostics, the lover of Allāh, enjoys in all with what leads to enjoy by Allāh; that he tastes by his soul, and knows by his lighting reason *aglih al-rawhani al-nurani* , that is if not Allāh this will never occur to him, and then he witnesses the lust from Allāh and eventually he loves Him.

Shaykh Aḥmad al-Ṭayyib says:" *al-Tajali* is unveiling *takashuf* to the heart of the wayfarer from the lights of the unseen; its linguistics origin is the manifestation after *khafa*".

To Shaykh Aḥmad al-Ṭayyib *tajali* is of three sections: *jalali*, *jamali* and *kamali*. Whoever Allāh Has *tajala* to Him with majesty *jalal* Has made him in the state of contraction *qabadhu*; and if He looks to a person with eye of wrath perished him thoroughly. And whoever Allāh Has *tajala* over him with the beauty made him in the state of expansion *bastahu*; and if He looks to a person with the eye of satisfaction *rida aslahu*. And whoever the Real *al-haq* - Allāh - *tajala* over him with Perfection *kamal*, was revolving between what has mentioned of the Majesty *jalal* and the Beauty *jamal*. Thus, He gave each rank its due.

And I have heard from my Shaykh, the *qutb* of his own time, Shaykh Mohammad al-Samman (Allāh Has mercy on his soul): his saying" The theophany *tajali* does not continue with the servant".

Some of the *awaliyya* when they were in the state of *tajali* says to the people:" My heart informs me, about my Lord; so the veil which was his Lord addresses him through, is his own heart; understand the way of receiving from Allāh through enlightening heart *al-qalb al-Nurani*"[51].

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[51] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, p-222/23

Chapter one

Revival and Renewal

There is a strong tradition of revival and reform in Islām. The concept of *Tajdid* (renewal/revival) is a fundamental concept within Islām, based on the Qur'an and *Sunnah* of the Prophet. The preaching of Islām itself is presented in the Qur'an as the revival of the true religion of God and reform of corrupt practices that had crept into the practices of religion by earlier peoples. Islām regards itself as both the corroboration and the purification of the original faith as held by prophet Ibrahim, father of monotheism. Thus, Islām is not a new religion but a reaffirmation and renewal of the ancient Ibrahimic belief. This unit attempts to examine the concept of *Tajdid* and its development in Islām.

The key word in this quote is *yujaddid*, the present form of the verb *jaddada*,whose verbal noun is *tajdid*. The one(s) who carry out *tajdid* are thus guided" *mujaddid* (un)" revivalists. In itslinguistic sense the word *jaddada* means "to renew something". The word in its various grammatical forms has been used in the Qur'an and featured in some sayings "*ahadith*" of the prophet. Since then, it has acquired a somewhat technical meaning. It means returning something afresh exactly as it originally was. In the context of the hadith quoted above, the word *tajdid* refers to renewing or better still reviving the application of Islām in the Muslim community. Since the religion of Islām, as contained in the Quran and *Hadith*, has already been revealed and will remain intact, needing neither addition nor subtraction but only interpretation and application, definitely it is the application which tends to wane with time that needs revivals. The word *tajdid* therefore, means the renewal of the application of Islām in society, revitalizing the Muslim community and returning it to the path of Islām afresh[52]. Though the words *jaddada* and *tajdid* cannot be found anywhere in the Qur'an, the concept of *tajdid* as well as the roots of the *hadith* are firmly embedded in the Qur'an. The advent of the Qur'an, could be said to have represented the *tajdid*" renewal of previous messages sent through earlier messengers. Allāh likens this *tajdid* of the Qur'an to bringing the earth back to life, when He says: Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God and of the truth which has been revealed (to them) and that they should not become like those to whom was given revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. Know you (all) that God gives life to the earth after its death!

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[52]

Already have We shown the signs plainly to you, that you may learn wisdom.(Qur’an 57:16-17).

The Arabic terms *iḥyā ʿ* (revival) and *tajdīd* (renewal) are often used concurrently, but renewal is more akin to *iṣlāḥ* (reform) than revival, which is more concerned with re-awakening of certain Islāmic practices or ideas. Both terms are also used in the context of modern Islāmic movements, but they also have important pre-modern roots. Pre-modern renewal was usually associated with a specifically designated purifier who, according to the *ḥadīth*s (Prophetic traditions), would come at the “head of each century” to renew the faith and practice of Muslims. Many puritanical reformers were, as a result, identified by their followers as the designated renewer or *mujaddid* of the era. Revival had a stronger sense of a strengthening of the spiritual dimensions of faith and practice, as seen in the writings of Abū Ḥāmid al-Ghazālī (d. 1111CE)[53].

Tajdid is the Arabic term for "renewal." In formal Muslim discussions, this term refers to conscious efforts to bring about the renewal of religious faith and practice, emphasizing strict adherence to the prescriptions of the Qur›an and the precedents of the prophet Muhammad. The foundation for this usage is a widely accepted tradition in which Muhammad is reported to have said, "God will send to this *umma* [the Muslim community] at the head of each century those who will renew its faith for it." Persons engaged in this activity of renewal are called *mujaddid*s. The key word here is *yujaddid*, the present form of the verb *jaddada* the noun of which is *tajdid*. The one(s) who undertake *tajdid* are thus led "*mujaddid* (un)". In its purely linguistic sense the word *jaddada* means renew something. The word in its various grammatical forms has however been used in the Qur'an and appeared in some *ahadith* of the prophet. It has since then acquired a rather technical meaning. It means returning something anew exactly as it was originally. In the context of this particular *hadith,* the word *mujaddid* refers to renewing or better still reviving the application of Islām in the Muslim community. Since the religion of Islām, as contained in its two principal sources, has already been revealed and will remain intact, needing neither addition nor subtraction only interpretation and application, certainly it is the application which with time tends to waneand needs resuscitations. The word *tajdid* means, therefore, the renewal of the application of Islām in society, revitalizing their community and returning it to the path of Islām anew, as it was originally. Though the very words

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[53] http://www.oxfordislamicstudies.com/article/opr/t236/e0682

jaddada and *tajdid* have not been used anywhere in the Qur'an, the concept of *tajdid* as well as the roots of the *hadith* are firmly ingrained in the Qur'an. The very advent of the Qur'an, represented the *tajdid* of previous messages sent through earlier messengers. Likening this *tajdid* of the Qur'an to bringing the earth back to life, Allāh said, "Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God and of the truth which has been revealed (to them) and that they should not become like those to whom was given revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. Know ye (all) that God giveth life to the earth after its death! Already have We shown the signs plainly to you, that ye may learn wisdom."Turabi has cogently argued that the coming down of messages as well as its frequent remembrance, revitalizes the community very much in the way the rain does to the earth. That these ayat therefore point to the necessity of receiving messages or remembrance thereof in order to forestall the drying of hearts to revitalize the community[54].Being the last of these messages, the Qur'an had to go further to entrench the very culture of *tajdid* in its message to ensure the continuity of this tradition. By choosing to start its message with the command to "Read: In the name of thy Lord Who created. Create man from a clot", and proceeding to repeat "Read: And thy Lord is the most bounteous. Who teacheth by the pen, teacheth man that which he knew not", the Qur'an was proclaiming an era of learning, encouraging the spirit of inquiry and closing the door of blind imitation (*taqlid*).bn al-Athir thought that this was unnecessary, for, he believes, the *hadith* on *tajdid* had already anticipated the growth of the *umma* and the spread and development of knowledge into various disciplines and specializations. Thus different parts of the may have different needs for their regeneration. One community may require a Ṣūfī (an ascetic), another may need *a mujtahid*, another *amujahid*, yet another may require a combination of all the three for its regeneration[55].Sidi Mukhtar's vision of the

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[54] USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

[55] USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.

Who is the *mujaddid*?

A Mujaddid is a religious scholar who teaches people their religion again when people leave the *sunnahs* of the Prophet and *bid'ahs* are wide spread; and abolish those *bid'ahs*. The word "*mujaddid*" stems from the verb "*jadda*"[56]

mujaddid is that of a scholar who was "erudite in *al-ilum al-zahira* (exoteric knowledge) and *al-ilum al-batina* (esoteric knowledge[57]).

Although there have been disagreements over the details, and over which Muslim leaders were deserving of the title of *mujaddid,* the basic understanding of the importance of renewal has been remarkably constant throughout Islāmic history. In the course of the history of the human community of Muslims, Muslims recognize that the actual faith and practice of the people sometimes departed from the ideal

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Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

[56] http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

[57] USMAN MUHAMMAD BUGAJE. THE TRADITION OF TAJDIDIN WESTERN BILAD AL-SUDAN: A STUDY OF THE GENESIS, DEVELOPMENT AND PATTERNS OF ISLAMIC REVIVALISM IN THE REGION 900 -1900 AD. THESIS SUBMITTED TO THE GRADUATE COLLEGE OF THE UNIVERSITY OF KHARTOUM, SUDAN IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY. Available at https://cintailmoe.files.wordpress.com/2008/05/tajdid-dalam-islam.pdf

defined by the Qur›an and the model of the Prophet. Muslims believe that the prophet Muhammad is the final Messenger of God so that in those times when Muslims have not lived up to the Islāmic ideal, the community does not need a new prophet, it needs renewal. This mode of response to historical change is most important among Sunni Muslims. Within the Shi‹ite traditions, there is greater emphasis on messianic styles of religious resurgence, with an important theme being the coming of the anticipated Mahdi, or rightly-guided leader whose appearance will be part of the events leading to the final establishment of God's rule of justice.

The approaches of leaders of renewal have usually emphasized certain common themes. The first was the call for the return to the Qur›an and the *sunna* (traditions of the Prophet). This often involved condemnation of practices that were identified as illegitimate innovations and departures from the Islāmic ideal. This was not a simple conservative perspective since it involved a rejection of at least some aspects of existing conditions. As a result, a common second element in movements of renewal is the call for exercising informed independent judgment (*ijtihad*) and a rejection of the practice of simply following the judgments and interpretations of previous teachers (*taqlid*). The debates between the advocates of the two positions, *ijtihad* and *taqlid,* form a major part of the intellectual history of movements of renewal in Islāmic history.

A number of major figures in Islāmic history are usually identified as having been *mujaddid*s in their era. Among the most important of these are Abu Hamid al-Ghazali (d. 1111 c.e.), a teacher who brought together mystical and legal dimensions of Islāmic faith[58]

The *Mujaddid's* objective is to revive Islām, remove from it any extraneous elements and to restore it to its pristine state. *A Mujaddid* might be *a caliph*, a founder of a Ṣūfī order, a saint (wali), a prominent teacher, a scholar or some other kind of influential person.Usually all those who are considered to be the *Mujaddid* may not compulsory that they claim. They can be recognize by their work for Islām and its revival[59].

Futhermore, on the defination of the word *mujaddid* it was stated that he is "one who renews" and "renewal" itself is *tajdīd*. Lexemes derived from the root of this term are found in the Qurʿān (for example, 17:49; 34:7) and the concept of renewal present there (cf. Qurʿān 57:17), although the exact terms *tajdīd* or *mujaddid* do not occur in it[60].

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[58] http://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/tajdid

[59] http://www.aulia-e-hind.com/dargah/sirhind.htm

The Qualities of a *Mujaddid*

Among the conditions necessary for one to qualify as *mujaddid*, Maulana Zafaruddin Qadiri Razvi (may Allāh be pleased with him) wrote, were that the man (it could not be a woman) be *a Sunni* of sound belief, an *alim* who combined in himself all the sciences and skills (ulum o funun ka jami), that he be well known (the most famous among the celebrated of his age), a protector of religion unfettered by fear of going against prevailing 'innovations', and learned in *Sharia* and *ṭarīqa* (Ṣūfīsm). He also has to satisfy the technical requirement that he be well known by the end of the century in which he was born, and at the beginning of that in which he was to die[61].

- It is not necessary that *a Mujaddid* be from the Ahle-Bayt as claimed by the Shias and other sects.
- It is not necessary that *a Mujaddid* be *a Mujtahid.*
- What is absolutely necessary is that he be a Sunni with correct beliefs according to the *Ahle-Sunnah wa Jamah.*

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[60] http://www.oxfordislamicstudies.com/print/opr/t236/e0969
[61] http://sunnirazvi.net/topics/mujaddid.htm#Mujaddid of the Hijri 14th Century

- He be profound scholar *Aalim* of Deen.
- He be a Master and embodiment of most of the Sciences of Knowledge.
- He be an outstanding Scholar of his time.
- His services for the Deen be purely for the pleasure of Allāh and His Rasool and not for greed of wealth and other worldly gain.
- He be fearless of opposition and rulers of his time.
- He will not act or give verdicts to please any person besides Allāh and His Rasool.
- He will not fear speaking or advocating Truth in all circumstances.
- He will not use Religion to gain worldly fame.
- He will be a very pious and Allāh fearing person.
- He will perfect mixture of the *Shari'ah* and *Tari'qah*.
- He will not tolerate any opposition to the *Shari'ah*.
- And according to 'Allama Imam Isma'il Haqqee, it is necessary for *a Mujaddid* that both in the last portion of the century he was born in and the beginning of the century he passes away in, he be famous and be a fountain and focal authority of religion for the *Ulama* of his time.
- It is also necessary for a *Mujaddid* that the Scholars (*Ulama*) of his time observe, benefit and be convinced

of his impeccable lifestyle and profound knowledge and hence acknowledge and announce in public that he is a *Mujaddid*.

- Therefore it is important that a *Mujaddid* be a perfect embodiment and *Alim* of both the external (*Shari'ah*) and internal (Spiritual) sciences of Knowledge promoting the protecting the Sunnah and fighting and destroying *Bid'ah*[62].

Identification of a *Mujaddid*

Shaykh al-Islām Imam Badr al-Deen Abdal states in his book, *Risalah Mardiyyah fi al-Nusrat Madhab al-Ash'riyyah*:

- "*A Mujaddid* is recognized by the strong opinion of his contemporary noble *Ulama* who greatly benefit from his condition and prolific Knowledge. He will be an embodiment of both external and internal sciences of Knowledge supporting and defending the *Sunnah* and challenging and defeating *Bid'ah*[63]."

They have got the following features:

1- They only follow Quran as their guides.

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[62] Ibid

[63] Ibid

2- They have got a wide opinion expert in science, a fine reasoning and an exact sincerity. They have got a deep jurisprudence and a potential of divinity. They are not influenced or impressed by and do not involve their personal professions and by dispositions into their duties in order to show truths as pure as possible.

3- They do not aim at anything worldly or otherworldly other than pleasing Allāh and this state of theirs is noticed by everyone.

4- They discover the aspects of Quran which are related to the century they live in and explain them in a way that every part of the society from lower class people to higher class people can understand and benefit from.

5- They teach the truths of Quran and belief by proving them with indisputable proofs.

6- They enlighten and satisfy people's minds, hearts, consciousnesses and spirits and explain their causes with effective and influential lessons which are strong and clear enough to silence even *Satan*.

7- They save people from negative traits which prevents people from understanding the truths, such as egotism, conceit, arrogance and vanity, and enable them to have elevated and nice moral qualities such as modesty and humbleness.

8- They follow the *sunnah* of the Messenger of Allāh. They live in accordance with their knowledge. They have got utmost piety and taqwa, utmost sincerity and persistence in service to religion, utmost loyalty and self-sacrifice, utmost thrift and contentment with what they have.

9- They have got an Islāmic courage and bravery which lets them ignore all oppressions, torments and death penalty, which lets them sermon without being influenced by anything, and which lets them tell the truths fearlessly with a power of belief which can challenge the world[64]

The signs of a *mujaddid* are that through his speeches and writings and through his endeavors and efforts innovations (*bid'ahs*) are abolished, the *Sunnah* is spread [far and wide] and those *sunnahs* which were [considered] dead are revived. It is not necessary for his name to include "Aḥmad " or

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[64] http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

“Muhammad” in it nor is this known from any [authentic] *hadith*[65]

A mujaddid must accept the pillars of Islām in the depth of his heart and believe in them within his view, understanding and feelings[66].

It is amongst *a mujaddid’s* basic duties to work on making an intellectual and doctrinaire revolution; that is to say; adjusting people’s thoughts, beliefs, feelings and moral values to Islām, improving educational system, performing Islāmic knowledges and arts and, in short, refreshing the pure Islāmic spirit and thought.

Mujaddid must know the general rules and basic aims of the religion, understand the direction and state of technological and social developments of his time, determine a way and method for what he can do to improve and change the social life inherited from the previous generations. While doing these, he must enable the spirit, safety and aims of Islām to manifest and pave the way for Islām’s leadership of world in true social advancement.

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[65] https://www.deoband.org/2010/04/hadith/hadith-commentary/a-query-about-mujaddids-and-their-signs/

[66] http://www.questionsonislam.com/question/could-you-please-give-information-about-mujaddids-renovator-what-qualities-do-mujaddids-hav

Mujaddid means that a religious scholar having the characteristics that a prophet has manages himself to be recognized by scholars, with his intellect, acumen, knowledge, mastership and persistence. This is metaphysical leadership. Prophets receive revelations. However, *a mujaddid* has got the inspiration to comprehend revelations and explain them to people. Only people whose souls and dispositions are astray contradict to *a mujaddid*.

Mujaddids must have got a pure heart which will be worthy of receiving divine inspirations. No matter how knowledgeable the ones who are not worthy of Allāh's help may be, they cannot guide people to the way, which is called "*Hidaya* (righteousness)", leading to Allāh's contentment.

Mujaddid must diagnose the disease of the century very well, offer solutions to it and must consider himself dutiful of it. He must refresh the spirit, knowledge and ideas of the pure Islām and behave in accordance with his knowledge and his behaviors must represent Islām. Also, mujaddid must have the power of jurisprudence in religion. He must offer methods, struggle against enemies of the religion, invigorate fards and sunnahs and his *tajdid* must be world-wide.

mujaddids must definitely be scholars and they must restore knowledge with the works they write.

“*Mujaddids* will come in a time when knowledge declines, sunnah starts to be forgotten and ignorance and bid’ahs are wide-spread.

Mujaddids are advanced in understanding and explaining Islām with their model loyalty and sincerity and superiority in knowledge. They are competent in all knowledges of the time and they receive inspirations.

Islah and *tajdid*

There is a difference between islah and tajdid and the difference between them is one of purpose that necessitates the formulation of a plan and its execution. Change is spontaneous—it occurs with a change in time and people, by life and death, through the dynamics of life and their complexities, and the scientific discoveries or flashes of intellectual inspirations that in turn effect the relations between individuals and societies and between countries and conglomerations. Change is the amendment of some faulty state of reality. To effectuate change and move to a better direction, it is necessary to devise a plan that brings about a change that is suited for the achievements of goals or, at least, part of them.

The difference between *islah* and *tajdid*

The terms *islah* and *tajdid* fall under the umbrella of change. Based on their usage, a group of contemporary literary figures have maintained that the two terms are synonymous while others contended otherwise.

According to the latter group, *islah* presupposes a deficiency in reality that may reach a degree of imbalance, requiring its displacement. For this reason, *islah* necessitates not surrendering to inherited legacies and assuming that the predecessors have made some error either in their understanding of religion, its practical application or both. This forms the grounds for the need to eliminate any deficiency through amendment. This notion of *islah* can accommodate the notion of partial or complete cognitive detachment depending on the reformer's view of the scope of *islah* or of the intent and goals of change. It makes it possible to review knowledge, the necessary apparatus for dealing with it, and finding a new standard for its assessment, generating a new classification of knowledge. These are only the initial steps though they are nevertheless essential elements of *islah*.

Islah in this sense usually faces strong resistance because:
(i) It conflicts with the prevailing culture;
(ii) It introduces an untested idea, thereby people are hesitant

to accept it;
(iii) It is usually articulated in different formulations than the established sciences which have been scrutinized and transmitted from one generation to another.
(iv) It ascribes faults to inherited thought[67].

religious authority with the secular ideals of the nation-state.

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[67] http://eng.daralifta.org/foreign/ViewArticle.aspx?ID=1870&CategoryID=3

Chapter two

Ṣūfī orders prior to Sammāniyya

One of the most important developments in Islām that gave form to the religious practices among Sudanese Muslims is the prevalence of *Ṣūfīsm.* As practiced by the Sudanese, some of the salient aspects of *Ṣūfīsm* were the emphasis on ecstatic and place-oriented rituals, which resonated with earlier traditional practices, and the transmission of religion from a master to his students, which is consistent with the traditional passing of authority and oral transmission of knowledge. The contrast that sometimes is made between *Ṣūfī* Yūsuf.Fadal. Ḥasan. Studies on Sudanese history. SUDTEK ltd. Khartoum, 2003, p.37. 101 and orthodox *Sunni* Islām , which prevails throughout most areas of the Muslim world, does not apply in the case of Sudan. The Sudanese *Ṣūfīs,* and especially the leading families among them which came to dominate the political scene, saw no contradiction between their *Ṣūfī* practices and their adherence to *Sunni* Islām . That is to say, they were able to make a peaceful merger between "traditional" and "orthodox" practices. Islām has entered

Sudan, by its own potential power, rather than being accompanied by a coercion authority. So, it was the people own will, it didn't enforce on them. And here, there was no ruler, who came, to tell that he takes his power and legitimacy from Allāh. Thus, the politics had no role in the spread of Islām in Sudan, but it was a pure social matter.

Many historic accounts suggest that Islām made its impact in Sudan through the activity of Ṣūfī orders. The orders first came to Sudan in the 16th century, and began to expand and take root two centuries later. There are as many as a dozen Ṣūfī orders in Sudan. While some are restricted to Sudan, others are widespread in Africa and the Middle East. Several orders are derivatives of older orders, and were established by men who made major or minor alterations to the practices of the orders to which they had formerly been linked.

Ṣūfī orders reached all parts of Sudan until, according to some commentators, they reached about five main orders and several secondary ones. The most common ones are al-Qādiriyya with its multiple branches, al-Samaniyya, al-Shazaliyya, al-Tijaniyya, al-Mirghaniyya (al-Khatmiyya), al-Mikashfiyya, al-Majzoubiyya, al-Burhaniyya, al-Idrisiyya-al-

Aḥmad iya, al-Rashidiyya, al-Ismailiyya, al-Mahdiyya (al-Ansar) and the Naqshbandiyya[68].

This then, was a clear manifestation of ṭarīqa- way as a more active principle than had prevailed in the Sudan earlier[69].

Ṣūfīsm came into the Sudan side by side with Islām. Holymen and teachers accompanied the traders wherever they went. They were directly responsible for consolidating the process of religious conversion. The holymen were not only teachers. Encouraged by the mystical powers which they either claimed or were attributed to them by their followers, these men acted as mediators both in religious and secular affairs. They were very effective in recently converted communities. The importance of these men in Sudanese society is reflected in the large number of tombs, especially the dome-shaped buildings known as *qoba*, all over the country. It was made clear earlier that the beginning of-Ṣūfīsm in the Sudan, and the first Ṣūfī s to appear there came with the rise of the Islāmic Sultanate of the Funj. The kings of the Funj encouraged learned men both from abroad and from inside the country to come and settle in their kingdom to teach Islām[70]

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[68]http://sufinews.blogspot.com/2011/10/spiritual-joyousness.html

[69] Nehemia Levtzion & Randall L. Pouwels. The History of Islam in Africa. Ohaio University Press. 2000.

The Funj regime had witnessed the flourishing of the first Islāmic activities in the Sudan. This is clear from the migration of religious men, from inside and abroad, to the Funj state. It is also evident from the large number of Sudanese who were taught by these men as is clear in at-Tabaqat. One specific characteristic or this movement was that it was largely dominated by Ṣūfī sm in its simplest from.

The factors which led to the migration or learned men to the Sudan were both external and internal ones. The external factors were largely connected with the political unrest which dominated the Islāmic world at that time. This political unrest started with the rise of the Abbasid Caliphate in Arabia and prevailed during the Fatimid Caliphate in Egypt. During the period of this migration the situation in Morocco was also unstable. This led to the migration of many people who were weary of political conflict and who stated to adopt a Ṣūfī way of life. The internal factors which encouraged this migration were the peaceful and stable situation in the Funj Sultanate. The Funj leaders also encouraged this migration. They treated the Shafkhs with great respect, to the extent that the Shaikhs became influential in both the religious and social life as will be shown. Although there was no organized Islāmic teaching in the Sudan before the Funj Sultanate, yet it is most important to notice that most, if not all, of the religious leaders during the Funj Sultanate emerged from within the country. Some of these men were either descendants or students of the first teachers in the Northern Sudan, or men who sought knowledge on their own and migrated to Islāmic countries like Egypt and Arabia and then returned and taught in the Sudan. Examples of both categories can be found in *at-Tabaqat.*

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[70] Khadiga Karrar al-Tayyib. Aspects of Sufism in the Sudan. A thesis submitted for the degree of Master of Arts of the University of Durham April 1975 p , 48.

Ibn Dayf Allāh, a Sudanese historian (1727-1810), in his *Tabaqat* has recorded interesting accounts about this period in the history of Ṣūfīsm in the Sudan. It may be said that his book is one of the essential sources for the study of the coming or Ṣūfīsm to the Sudan. Although he had not written about this point in a straightforward way, yet one can bring together the scattered facts he has included in his writings[71]. His book is essentially a record or famous personalities during the Funj Sultanate. The author himself stressed the fact that he depended in his writing on the oral traditions he had collected from the people. This shows that there was no written history about that period he intended to cover. He said: There is no written history about our ancestors, nor about these men; but they are known to everyone. What people say about them is reliable since it is narrated by a series of successive narrators. " It also proves the fact that Islām was established in the Sudan on a Ṣūfī basis. ·· This does not mean that the Sudan had known and practised Ṣūfīsm in its classical mystical sense. The first roots of Ṣūfīsm in the Sudan took the form of ordinary non-esoteric religious associations. This is clear from the fact that there were no mystical formulations available during this early period. The first influx of Ṣūfīs into the Sudan started at the beginning of the sixteenth century during the Funj Sultanate. Although by that time Islām was established in the Sudan, it was merely a process of conversion. Teaching of the Qur'an and *Sharia* did not exist. This is clear in what Ibn Dayf Allāh said about this period that "At this time the first half ofthe sixteenth century -there were no schools for teaching Islām; the people were totally ignorant even of the simplest rules of marriage and divorce."[72]There are confusing reports in *at-Tabaqat* about who was the first to light the fire or 'Abd al-Qidir al-Jilani in the Sudan. As mentioned previously the first Khalifah of Taj al-Din al-Bahir! in the Sudan was Muhammad al-Hamim. According to Ibn Day Allāh this Khilafah continued in al-Hamim's family, and the continuation of the *ṭarīqah* itself was undertaken by the family of Ban an-Naqa al-Darir, the second Shaikh to be initiated directly by al-Bahari. Shaikh Khojali related that the first to light the fire of 'Abd al-Qadir was Shaikh Idris Ibn al-Arbab. Shaikh Idris was the most famous of all the Shaikhs or his period. His tomb in al-Ailafun is still revered as a place of *baraka*. Shaikh Idris was said to be a follower of Ban an-Naqa al-Darir, but his saintship was said to have occurred without . the mediumship of a Shaikh. The reports in *at-Tabaqat* about his saintship differ. At first Ibn Dayf Allāh said that it was reported that Shaikh Idris acquired his saintship directly from the Prophet 'peace be upon him'. Others said that he was initiated by a man who came to him from Morocco known as 'Abd al-Kafi. The second Shaikh to keep the fire of Abd al-Qidir ablaze was :Badawi Wad Abu-Dilaiq. The story of how this Shaikh was permitted to light the fire of 'Abd al-Qidir is given in at-Tabaqat, told by Shaikh :Badawi himself. He said: "My uncle Shaikh Abu-Dilaiq died. collected his *Fuqara* 'followers and built *a qubbah* 'dome' over his tomb. went into that *qubbah* for a retreat '*khalwah*' for forty days. During this time Shaikh

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[71] Ibid

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[72] Ibid

Idris Ibn al-Arbib died. While was in the retreat heard a voice telling me that had received a trust "*Aminah*" with Shaikh Idris and that had to go and collect it from him. This was repeated many times, so collected the '*fuqara*' followers and decided to perfo:rm a visit '*ziyarah*' to Shaikh Idris' tomb. When we reached there I washed my clothes and body and went into the qubbah 'dome' of Shaikh Idris. Whiile sitting there felt as if was sleepy. At this moment saw the dome full of Awliya' of whom recognized only rour. These were Shaikh 'Abd al-Qadir al-J'ilani, Shaikh Idris, Shaikh Hasan Wad Hassuna and Shaikh Abd al-Riziq. Then Shaikh al-Zain Ibn 'Sighairun arrived. They asked him why he had come and he said because he was my master. Then they asked me to sit on a golden chair. Shaikh Abd al-Qadir asked Shaikh Idris to hand over the fire to me. Shaikh Idris gave me a piece of wood with smoke at its end. Then he asked Shaikh ·Hassan to give me the sword of his wilayah and that of his power. Shaikh 'Abd al-Qadir then asked them whether they approved of my *Wilayah* or not. They said they accepted it.The third Shaikh to whom the responsibility of keeping the fire of · 'Abd al-Qadir was offered was Shaikh Salih Ibn Ban An-Naqa. The story of how this Shaikh was given permission to light the fire of 'Abd al-Qadir was found in a document in his own handwriting as

Ibn Da.yf Allāh said The story goes as follows. "While was in *a Khalwah'* (seclusion) saw myself in Medina. tried to see the Prophet 'peace be upon him' but the guard forbade me. The Prophet 'peace be upon him' ordered him to let me in. I went in, and found the Prophet 'peace be upon him' sitting facing the *qiblah* .With him was Shaikh 1 Abd al-Qadir al-Jilani, Shaikh Idris Ibn al-Arbab, my father Ban-an-Naqa, al-Khadir (peace be upon him)' and None of the first Qadiri Shaikhs in the Sudan had made any attempt to write about the Qadiri Order as an order or even about its features or doctrine. As was said earlier their contribution in this field was only compilation, additions or comments on the earlier writings of the earlier Ṣūfīs.

The mystical orders give a new impetus to the further dissemination and revival of Islām in the region. First, the Ṣūfī centers contributed a great deal to the development of literacy and scholarship as they were not only retreats for spiritual insights and reflection, and the venue for religious gatherings, but also educational establishments. This role was further enhanced by the very background of the first propagators of the orders since initiation into a particular order was in all cases preceded by a thorough grounding in the classical Islāmic subjects. This prohibited the danger of these centers degenerating into mere centers of rituals and popular festivals (despite the fact that a few of the Ṣūfī centers did not escape from some sort of deterioration). To the life of piety and sanctity and the power to transmit '*baraka*' (blessings), attributed to the Ṣūfī scholars, was consequently added their reputation as reformers and defenders of orthodox Sunni Islām through offering standard Islāmic education.

There are many factors that have contributed to the successful spread of *Ṣūfīsm* in Sudan. Simplicity and flexibility could be counted as one of these factors. Other factors which found behind the successful widespread of *Ṣūfī* orders in the country are:

1- The geographical location of Sudan, and its nearness to Egypt, Ḥigaz and Maghrib, for the *Ṣūfī* orders were widespread in these areas. Therefore, these Ṣūfī orders entered the Sudan back up by economic and social circumstances. The geographical location of the Sudan with its appropriate climate, environment, assisted the foreign preachers in their mission.

2- The *Shuyukh* of the *Ṣūfī* orders have found a warm welcoming from the people of the Sudan, as they enjoyed par-excellence of merits. This factor helps in drawing people to their side.

3- The *Shuyukh* of the *Ṣūfī* orders as well have found an encouragement and support from the rulers, mainly at the reign of Sinnār kingdom (Funj), sultans and kings[73].

Tolerance inside *Ṣūfī* orders is among reasons that enabled *Ṣūfī* orders to attract different sections of the society. The historian Ḥasan Maki once was asked ‘Why *Ṣūfīs* were succeeded more than the others in serving society and in spreading Islām ?’ he viewed the answer lies within the *Ṣūfīs* simplicity, modesty and tolerance, and in their addressing to the poor, the sick person, males and females in tolerance, with blaming no one, nor criticizing any[74].

The Qādiriyya and the Shadhiliyya *ṭarīqas*

The Shadhiliyya and the Qādiriyya *ṭarīqas* were the first to enter Sudan and were prevailing during the Funj sultanate. Both *ṭarīqas* were represented in Sudan by a number of independent branches each with its distinctive *sanad* and

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[73] Nabil Hasan Abd al-Qadir. *Al-Shaykh Abd al-Mahmoud Nur al-Dā'im* (1261.H.A/1845-1333 H.A/1914) unpublished MA thesis, University of Gezira, Faculty of education, Hasaheisa, 2005, p.2.

[74] http://gmsudan.com/20131028/middle-class-and-Ṣūfīsm-thecase-study-of-the-Sammāniyya-order-branch-of-shaikh-al-burai/.

silislia and with little connection to the other (Karrar 1992-36), and each representing an independent centralized unit. The Gadriyya *ṭarīqa* entered the Sudan in the year 1577. Agadriyya missionaryby the name of al-Bahari proceeded to the Sudan, from Ḥijaz at the invitation of a Sudanese merchant (al-Bahari initiated five persons during his seven – years stay in the Gezira area, in the Sudan. Among those whom he initiated are the names of Muhammad al-Hamim, Ban al-Naga al-Ḍarir, and Shaykh Ajib, the Ȁbd allab ruler.[75]

The first of these Sbaikhs was Taj al-Din al-:Bahari who arrived in the Sudan around A.D.1550. He was From Baghdad and a follower of the Qadiriyya ṭarīqah. He arrived in the Sudan after being invited by a Sudanese merchant known as Daud Ibn Abd al-Jalil, although Ibn Dayf Allāh said he came by an Order from the Prophet I peace be Upon him I and 'Abd al-Qidir al-Jilani. Al-Bahari settled in al-Gezira in the Central Sudan, in a place called Wadi Shair, where he started teaching his *ṭarīqah*. The way in which he started initiating his followers was a peculiar one. It is ·said in at-Tabaqat that he put a number of sheep in a store-room and told those who wanted to. follow him that he would direct and guide them, but would instantly slaughter them so that they die rightful and true believers. The people were terrified by the idea and refused his offer of initiation, except one known as Muhammad Ibn Abd al-Sidiq famous as al-Hamim, and another one known as Ban an-Naqqa al-Darir . Al-Bahari put the two men in the store-roam where he kept the sheep. He initiated them into the Qadiriyya *ṭarīqa*" He slaughtered sheep and let the blood pass outside the door so that the people could see it. The people thought that he had really slaughtered the men and when he asked them again to be taught they refused. Then he asked the two men to come out of the store-room, and asked each of them to eat from the meat of the sheep slaughtered for him. It was thought that he had put a "Sirr" mystery into the meat for the two men[76].

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The circumstances of the coming of al-Bahari or the social conditions at the time are so obscure in the *Tabaqat* that is difficult to see, the reasons and implications, of the initiation of one member of the ruling group. The Qādiriyya was the most influential than the Shadhiliyya. The Qādiriyya is interested in the personal relationship between the disciple and God and is 97 C.Helen Metz. A country study Sudan. Federal Research Division Library of Congress. Washington

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[76] Khadiga, Karrar, al-Tayyib. Aspects of Susm in the Sudan. Durham theses, Durham University. Available at Durham E-Theses Online:http://etheses.dur.ac.uk/10432/1975, p 56-57

D.C.1991-96. 98 Yūsuf Fadel, Ḥasan. Studies on Sudanese history. SUDTEK ltd. Khartoum 1974, p.9. 99 Idris El.Hassen. Religion in society- Nemeiri and the ṭūruq. KUP. Khartoum 1993. P, 301. 100 J, S, Trimingham. Islām in Sudan. 1949: 196). concentrating on esoteric sciences rather than the *sharīă*, a fact that made it easy for non- Muslims to join it. The Qādiriyya in Sinnār was characterized by giving legitimacy to many pre-Islāmic practices (Y.Fadul 1971:8). Thus, making it accessible to illiterate peasants and nomads.

The Qādiriyya

The coming of the Qadiriyya: This ṭarīqa known also as the Jilaniyya, was the most popular and widespread ṭarīqa in the Muslim world. It is named after Abd al-Qadir al-Jilani, who was born in Persia in 1077 and died and was buried at Baghdad in 1166.

Abd al-Qadir was an *ilm* before becoming a Ṣūfī . He began his career as a Hanbali jurist and preacher. Nothing is known of the reasons that led him to attach himself to the Ṣūfī way. Abd al-Qadir studied Ṣūfī sm with Abu'l-Khayr Muhammad b. Muslim al-Dabbas (d.521/1131). After he had demonstrated his seriouness he received the khirqat at-ṭaṣawwuf, the Ṣūfī livery or dress, which was given to him by the qadi Abu Sa'd Mubarak al-Mukhumi, the head of a

Hanbali school in Baghdad which Abd al-Qadir appears to have attended. He then began his life as a public preacher, establishing a Hanbali *madrasa* or school and a Ṣūfī ribat or devotional centre in Baghdad. His doctrine was directly orthodox, being based solely on the Quran and the *sunna*. Large audiences attended his lessons on Ṣūfīsm, in which he repeatedly emphasized the struggle against the self, jihad al-nafs, and the need for submission only to God and His will. Ajilani exercised great spiritual influence, being considered one of the four *qutbs* (lit. "pole", or head of the hierarchy of saints) of the Ṣūfī s. He was also known as the sultan al-awliya, the ruler of the saints.

Although the Qadiriyya is always traced back to Abd al-Qadir alJilani, there is no evidence that he himself founded a ṭarīqa. His sons and his numerous pupils simply called themselves (Qadiriyya in his memory[77].

Abd al-Qadir's teachings were propagated by his pupils in various parts of the Muslims world. It was through one of these missionaries, Taj al-Din al-Bahari, that the Qadiriyya came to the Sudan in the mid-sixteenth century[78].

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[77] Ali, S. Karrar. The Sufi Brotherhoods in the Sudan. C. HURST & COMPANY, London, 21

[78] Ibid:21

The Qādiriyya *ṭarīqa* since its inception in the Sudan dominate the scene almost exclusively until the Turko-Egyptian invasion of the Sudan'. The funj period (c.1504 to 1820) was dominated by the activities of the Gadiriyya and the Shadhiliyya orders. One has to emphasize the essentiality decentrelialized nature of these *Ṣūfī* affiliations, which became assimilated into the characteristic Sudanese pattern of localized holy clans. These affiliations were autonomous branches, each with its independent, Shaykh and its particular chain of spiritual authority. When we turn to Shaykh Taj al-Din al.Bahari of Baghdad, the *Ṣūfī* leader and follower of the Qādiriyya order (after ̓Abd al-Qādir al.Jilani 1077- 1166), we reached the beginning of the Hijāzain influence; the introduction of *Ṣūfī ṭarīqas* or religious orders, that led to the creation of distinctive features of Sudanese Muslims culture. While in pilgrimage in Mecca, Taj Al-Dīn was invited in about 1577 by Dawud b. ̓Abd al-Jalil, a Sudanese merchant from Arbji, to visit the Funj kingdom. There he stayed for seven years, during which he initiated a number of prominent Sudanese into the Qādiriyya order: they included his successor Muhammad Al-Hamim b. ̓Abd al-Sadiq, Ban al-Naqa al-Darrir, Ḥijazi b. Main, claimed to be the founder of Arbaji and its mosque, Shaal Din wald Al-Tuwayim; the ancestor of the Shukriyya, and Shaykh Ajib the leader; the

Ȁbd allabi chief. While in the Sudan, Taj Al-Dīn approached Ȁbd Allāh b.Dafa Allāh al-Araki, a leader who studied under Ȁbd al- Rahman b.Jabir, to join his order, but Ȁbd allāh declined, arguing that he would restrict himself to religious learning. But when he saw the popularity of and the social status attained by the Amani, M, El-Obei Ṣūfī brotherhoods in Kassala & Gedaref States.2005, p.120. 102J, S, Trimingham. Islām in Sudan (1965: 195). disciples of Taj Al-Dīn among the Funj and Arabs, he changed his mind and went Mecca. Finding Taj Al-Dīn dead, he agreed to be ordained by his successor. Around those three men: Al-Hamim, Ban-Naqa and Ȁbd Allāh Al-Araki together with their descendants al-Ṣadiqab, Al-Yaqubab and al-Arakiyyun, the order continued to flourished until it was won the hearts of many Sudanese. Islām came to be more strictly and widely applied in place of traditional African beliefs as the 'holy men' and their fraternities purified and spread the faith'. McHguh (1994:2) states 'Muslim holymen and merchants alike gradually consolidated their position and increased their numbers. Their social influence grew even while the Funj state began its decline in the years after 1718. As the sultanate's power steadily deteriorated in the eighteenth century, and as political chaos and lawlessness came to characterize the age, Muslim holymen stepped in to fill many of the functions previously performed by the Funj state. The tax-exempt communities (*khalwa*s) controlled by lineages of prominent *Ṣūfī* Shaykh s became *loci* of economic and social stability. It was in this period of turmoil that Muslim holymen, more influential than ever before, began to remake society in accordance with Muslim conventions as understood in the Central lands. McHugh regards the era of Funj decline as a critical period for the articulation of an Arab-Islāmic consciousness on the part of the Blue Nile holymen. Aḥmad (2008: 6).

Popular Islām in Sudan is represented by the Qādiriyya *ṭarīqa*. The Qādiriyyawas the most prevailing *ṭarīqa* during the Funj *Sultanate*. The Qādiriyya *ṭarīqa* isinterested in the personal relations between the disciple and God and concentrated on theesoteric sciences rather than *Shari'a*. The Qādiriyya *ṭarīqa* is interested in the practicalbehaviour of the disciple that made it easy for non-Muslims to join. The Qādiriyya *ṭarīqa*in the Funj era was characterized by giving legitimacy to many pre-Islāmic practices. TheṢūfī *turuq* with their readiness to compromise with old religious beliefs and customs were able to admit many pagans into Islām. This readiness to compromise non-Islāmic beliefs, comes from the essence of Ṣūfīsm which entails the personification of the relationship between men and God and therefore entails particularly with no rigid *Shari'a* obligatory duties. The process of interaction of the Ṣūfī *turuq* with the masses, resulted in the paganization and Africanization of those *turuq*. The Qadidiryya is characterized with looseness organization that favoured the development of numerous sub-orders, some of which have grown into independent organizations. Most of these new centers of the Qādiriyya dominating certain tribe.95 The gradual disintegration of the authority of Sinnar led to more involvement of Ṣūfī *Shaikhs* in politics. Therefore the Qādiriyya *Shaikhs* during the Funj era found the first relationship between religion and politics in Sudanese history.Decentralized as it is, the Qādiriyya *ṭarīqa* constituted a single platform for its adherents in the funj era. Every *Shaikh* had his followers and disciples seek to be initiated in order to start their own sub-sections of the *ṭarīqa*[79].

In the early thirteenth century , the Qādiriyya was the first to develop into a definite self-perpetuating order , designed to carry on not only the teaching , but also the name and the rule of a Shaikh. The founder of this order was 'Abd al-Qadir al-Jilani who had his seat in Baghdad. Although *Abd al-

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[79] Amani. M.Elobied. Middle Class and Sufism: The Case Study of the Sammaniyya Order Branch of *Shaikh* Al-Bur'ai. A Dissertation submitted for the fulfillment of the requirements of the Ph.D Degree in Political Science, University of Khartoum May 2008, p-38.

Qadir did not plan to establish an order , his devoted disciples , after his death, spread his teachings , his ecstatic practice which constituted the foundation for a body of rules , doctrines and practice . The followers of Abd al-Qadir continued to ascribe themselves to him and to initiate followers in his name. The Qādiriyya order was introduced in the Sudan by one Taj ad-Din al-Bahari in the second half of the tenth century , A.H. It is reported that Taj ad-Din was advised by Da'ud b. Abd al-Jalil Muhammad, a wealthy slave trader of Arbaji , who met the former whilst on pilgrimage . Taj ad-Din remained in the Sudan for seven years , and appointed a number of Khalifas , who later became the temporal and spiritual head of families , and even to this day, their descendents continue in double function in Jezira . Nowadays, unlike the other orders , the Qadiriyya order has only nominal adherents. If it has any stronghold in the Sudan at all , it is in Jezira[80] .

The Shadhiliyya

Introduction: The Shadhiliyya, whose foundation is ascribed to the blind Shaykh Abu l-Hasan al-Shadhili (1196 -1258) may be described as a Ṣūfī affiliation rather than a formal ṭarīqa, since al-Shadhili did not initiate his followers into any formal set of rules or rituals.

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[80] Rahman, M.M.The Islamic policies of the Sudan Government, 1899 - 1924. Durham theses, Durham University. Available at Durham E-Theses Online: http://etheses.dur.ac.uk/9553/

The Shadhiliyya seems to have appeared in some parts of the Sudan before the Qadiriyya. Its diffusion in the Sudan was the work of a number of independent individuals and its teachings were to become more widespread than those of the Qadiriyya, was represented in the Sudan by a number of independent branches, each with its distinctive sanad and silsila and with little connection with each other. According to the *Tabaqat* it was the first ṭarīqa to enter the Sudan, being introduced by a Sharif called Hamad Abu-Dunana, who settled in Saqadi Gharb, west of present- day Mahmiyya, in 1445. Abu-Dunana is described as the son -in-law of Abu-Abd Allāh Muhammad b. Sulayman al-Jazuli, the propagator of the Jazuliyya Shadhiliyya in Morocco[81].

Islāmization of the peoples of the sultanate was largely the work of individual holy men who settled, taught the Qur'an and endeavoured to bring social usages into conformity with the Sharia. Some such teachers were already active before the coming of the Funj: GhulamAllāh b. 'Ayid, whose father came from the Yemen, lived in the Dongola region, probably in the early fifteenth century; Hamad Abu Dunana brought the Ṣūfī order (ṭarīqa) of the Shadhiliyya to the Berber district in 1445. The marriages (whether real or alleged) of Hamad’s daughters are interesting. One was the mother of the holy man Idris wad al-Arbab, while another is said to have been the wife of ‘AbdAllāh Jamma‘ and the mother of ‘Ajib al-Kafuta. There are some indications that ‘AbdAllāh himself was primarily a holy man, although of a more militant character than was usual in the Nilotic Sudan[82].

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[81] Ali. S. Karrar. The Sufi Brotherhoods in the Sudan, p- 36

It was more a school of Ṣūfī doctrine than an organised order. It was founded by Abu'l-Hasan Ali b.Abd Allāh ash-Shadhill . He was born in 1196 A.D., in Tunisia . While studying in as he was influenced by the Ishraqi (illuministic) School of Ṣūfīsm. But his order was never consolidated and he even did not initiate his pupils into any special rule or ritual . After his death, his teaching was spread by his disciples . One Sharif Hamad Abu Dunana is said to have introduced the order in the Sudan in 1445 A.D. Sharif Hamad was the son-in-law of Abuf Abd Allāh Muhammad b. Sulaiman al-Jazuli , the propagator of the

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[82] The Eastern Bilad al-Sudan from the early Sixteenth to the early Nineteenth Century. Available at http://catalogue.pearsoned.co.uk/assets/hip/gb/uploads/M02_HOLT4458_06_SE_C02.pdf

Shadhiliyya order in Morocco. The Shadhiliyya order acquired considerable influence in the Sudan during the Funj regime through one Khojali b. Abd ar-Rahman (d.1743) popularly known as the Saint of Tuti Island . Khujai l had not only numerous disciples but also great influence . He was succeeded by hi s son Aḥmad who was the Khalifa f or nearly sixty years . But the Shadhiliyy a order could not maintain its influence for long . In course of time , the other orders like the Sammāniyya, Majdhubiyya and the Mirghaniyya won away its adherents in Jezira , Damar and north h of Khartoum[83].

The dominant Ṣūfī status in Sudan prior to the advent of the Sammāniyya ṭarīqa directly was ready to accept any new Ṣūfī thought, for there decline the place of Ṣūfī orders, it has divided into small houses compete round religious leaders, thus, it sources ran less gone reduce, and its *sanad* became far of the real Ṣūfī Sheikhs. However, for this spiritual demission its impact effect on the sentimental demission, this led to an a atmosphere mood of differences *mushahanat* between these turuq, led finally, the dispersing of its murīd of it, and eventually, began to search for new turuq, either by travelling outside the Sudan as Shaykh Aḥmad al-Ṭayyib has done. Or for looking for the returnees to Sudan from the Sudanese scholars and non- Sudanese for taking (*bia'a*) from them, as it happened with Shaykh Aḥmad al-Ṭayyib al-Bashir. Also, the weakness of Funj king power at their final days its clear impact on that Ṣūfī orders which preceded the Sammāniyya ṭarīqa, for it turn to all it complete round the political gains, after the first word for them in Sultanate, this make them away of their real mission, which is the spreading of Ṣūfīsm in the Sudan[84].

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[83] Rahman, M.M.The Islamic policies of the Sudan Government, 1899 - 1924. Durham theses, Durham University. Available at Durham E-Theses Online: http://etheses.dur.ac.uk/9553/

Scholarly dimension before the Sammāniyya

Ibn Dayf Allāh dedicated most of his writing to the *Karamat* 'miracles' of the Shaikhs. He didn't write any details about the Shaikhs' beliefs and approaches except in a limited number of cases. Fram these one can summarise the general features of the Ṣūfī behaviour of these early Ṣūfīs who lived between the years 1530 - 1753, the time by which the author claimed to have finished writing his book. The early Ṣūfīs in the Sudan like other Ṣūfī s depended on the Qur'an as the first source or their belief. The Shaikh learned the Qur'an by heart at the age of seven or ten with another Shaikh. This was called *hifz al-Kitab*. The second source was part of the first and that was a number of These were al-Gizriyya by Shams al-Din Ibn Yasin al-Dimashqi al-Jizri, al-Kharazi, and al-Shatibiyya by Abu al-Gisim Ibn Gayrah al-Shatibi from Indolesia these were learnt by heart both by the Shaikh and his followers. They were intended to ensure the accurate reading of the Qur'an *(tajwid*). The third source .was the study of fiqh (jurisprudence) and the Traditions. The books in this field were *Mukhtasar Kbalil*, *Risilat al-Geirawini*, *Makhtasar al-Akhdari* by Abd al-Rahmn Ibn Mohammad al-Akhdari, and Matn al-Ashmawiyya by 'Abd al-Biri al-'Ashmawi al-Rifai All these books were concerned with the Maliki Madhhab. In addition there was *al-Jam-'i al-Kab!r and al-Jam 'al-Saghir fi al-Hadith* by Jalal al-Din al-Suyuti

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[84] Kamal Babikr. The Sammaniyya tariqa in Sudan, p- 45- 46

These were the three sources on which :the approach to Ṣūfīsm was based at this early stage. One of the best examples in at-Tabaqat which demonstrates how the Shaikhs depended mostly on these three sources was Shaikh Hamad Ibn Muhammad Ibn Ali al-Mashaikhi who was famous as wad umm Mariam (1646 - 1130)[85].

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[85] Khadiga Karrar al-Tayyib. Aspects of Sufism in the Sudan. A thesis
submitted for the degree of Master of Arts of the University of Durham April 1975, p-60.

This Shaikh's teachings consisted of three stages. The first was that he ordered his followers to follow what the Quran and the *Shari'a* asked them to follow and to abstain from what is forbidden. He was very keen on implementing this and he set a good example for the people. This was clear in his story of his Shaikh reported in *at-abaqat*. He asked his Shaikh not to perform prayers for dead persons who didn't perfom prayers when alive according to Sharia law. His Shaikh accepted his advice and consequently the people became angry with him. For their sake he continued to pray for their dead. So Hamad was annoyed with his Shaikh's negligence of the laws and left him. He imposed upon those who repented certain rules. These rules included the rules which are found in the *Sharia*. These were the abandoning of the sins which one bad committed, the feeling of deep penitence for committing them and a firm resolution never to commit them again. To these rules Shaikh Hamad added that the repentant should be sincere in what he had decided to do. The repentant should abstain from all vices like hypocrisy, pride and telling lies. He shouldn't take things which were not his, nor listen to bad things. He should forsake vicious communities in every aspect of life. Be told those who came to read the Qur'an under his guidance that the first essential step was not learning the Qur'an. They should first know the essential features of Islām. They should know that Allāh is the only creator, and they should say their prayers. He also ordered his followers that if anyone of them ever ate something which didn't legally belong to him, he should fast in order to lose the weight he had put on by doing so. Those who didn't say their prayers should say all the prayers they had missed[86].

It has been made clear that the early Ṣūfīs in the Sudan were mainly concerned with teaching the essentials of Islām to their followers. There were no mystical formulations. But one of the features which characterized Ṣūfīsm in this early stage was the performance of '*Karamat*' miracles. The *Tabaqat* of Ibn Dayf Allāh is full of stories about these miracles[87].

Ṣūfīm continued to operate in this way during this early stage. Most of the effort was devoted to the experience of spiritual purity through ritual observance, rather than theorizing and formulating this experience into mystical expressions. It was not until the beginning of the nineteenth century that Ṣūfīsm began to take a new trend of development. The roots of this development were inherent in this early Ṣūfīsm in spite of the simplicity and straightforwardness of its approach[88].

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[86] Ibid, 61
[87] Ibid, 63

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[88] Ibid 65

Chapter three

Sammāniyya in the Sudan

The Sammāniyya is one of the most influential Ṣūfī movements in Islāmic world. Its basis was laid by Hejazi scholar Muhammad b. Abdul-Karim al-Sammāni (1717-1757). He found a new Ṣūfī brotherhood dedicated to the development and spread of Islām. This book focuses on the intellectual tradition that formed , and also presents his writings and an overview of the Sammāniyya order.

One of the most prominent and striking features of Islām in Sudan is the *Ṣūfī* tradition, especially as embodied in *Ṣūfī* orders, among these the Sammāniyya. The *ṭarīqa* represents one of the most important *Ṣūfī ṭurūq* in modern Sudan. The importance of the Sammāniyya lies in the fact it is one of the *Ṣūfī ṭurūq* that shaped the nature of Islām in Sudan. Moreover, it reflects the process of Sudanization of an orthodox Ṣūfī-Ulamà" *ṭarīqa* that was founded in *Hijaz*[89]. The Sammāniyya has brought to Sudan by the renowned Shaykh Aḥmad al-Ṭayyib b.al-Bahir (1742 -1824), in the second half of the 18th century. The *ṭarīqa* is not just the most popular and influential in Sudan but also in most of African continent, mainly Nigeria. By the passing of the time, the Sammāniyya has gained several centres in different parts of the Sudan. These centres had and still have varied spiritual, social and reforming tasks. They have the responsibility of the educational and ethical aims, for those who under the dominance of its banner. However, the great students have taken the *Ṣūfī* pledge from Shaykh Aḥmad al-Ṭayyib, and then each went to the place that he chose, and taking from the *masīd*an institution, to Allāh's call, and distribution of knowledge, via opening *khawlas* for the memorization of the Qur'ān. Thus, thousands of centres represented al-Sammān involved in propagation his teachings and doctrine, have appeared, as enlightening centres, helping in the spread of the word of Allāh, and strengthen the bonds of faith, among the believers. Al-Sammān influenced *Ṣūfīsm* greatly in the Sudan. He advocated for the Khalwati tradition, which called for all members of this *Ṣūfī* order-no matter where they lived geographically-to be united under in this tradition under the founder's family name, and by the use of the same prayers and rituals. This "network" of *Ṣūfīsts* became known as the Sammāniyya.Sammāniyya's *Shuyukh* have set the Qur'ān's fire, built the mosques, *zāwiyas*, *khalawas*, and Islām ic institutes, and their students have followed the same trace, across the country and outside[90].He and his pupils were of immense importance to the spread of Sammāniyya influence in Africa, Europe and the Islāmic world. In time al-Ṭayyib founded hisown branch of the Sammmaniyya known as the" Tayyibiyya (154:p.86).In the late eighteenth and early nineteenth centuries, other well-established transregional orders entered Sudan from abroad, notably the Tijaniyya and Sammāniyya[91].

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[89] Amani Mohammad El-Obeid .The Sammāniyya tariqa in the Sudan: Doctrine and Politics, unpublished M.Sc. in political Science, University of Khartoum, 1997, p:i.

The two trends of Islām-the popular Islām of the holy men and the more conformist Islām of the urban population-were brought together by reformed brotherhoods that developed in the Sudan since the last quarter of the eighteenth century. The new Ṣūfī brotherhoods-the Sammāniyya, Khatmiyya, and Rashidiyya-incorporated local holy families into large-scale organizations. In the Sudan, local scholars and saints were drawn into new and wider networks, which were also interethnic and interregional[92].

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[90] Emily, Dyar. The Character of Islam in Africa**.**Final December 9, 2010-HIST 261-Dr.Carmichael-Wiki**.**

[91] Kathryn. M.Coughline in her reference gude book, Muslims Cultures Today GREENWOOD PRESS, Westport, Connecticut • London, 2006, p.191.

[92] The History of Islam in Africa. *edited by Nehemia Levtzion* &*Randall L. Pouwels*

A part from these basically political changes, there were also changes in the religious life of the Sudan, reflecting Islāmic movements in the outside world. The eighteenth century witnessed a Ṣūfī revival specially in the Arab provinces of the Ottoman Empire. The Naqshbandiyya order made a considerable advances through the efforts of 'Abdal-Ghani al-Nabulusi of Damascus. A similar efflorescence of the Khalwatiyya resulted from effrots of another Damascus Shaykh, Mustafa al-Bakri al-Siddiqi. In the Hijaz anew order came into existence, known as the Sammāniyya from its founder, Shaykh Muhammad b. 'Abd al-Karim al-Sammān.

The Sammāniyya order was brought into Nilotic Sudan, by a certain Shaykh Aḥmad al-Ṭayyib b. al-Bashir, who was born in 1155/1742-3, and was initiated into the order in Medina by its founder about 1171/1757-8. Shaykh al-Ṭayyib was the great grandson of the holyman, Muhammad b. Surur. He was came from an established holy family. Muhammad b. Surur is the only member of it to find mention in the *Tabaqat*. Under Shaykh al-Ṭayyib, however, the family achieved the kind of revered surge forward that maybe observed in the descendants of some other holymen. On his return to the Sudan, probably shortly before 1190/1776-7, after many years spent in the Hejaz and Egypt, shaykh Aḥmad al-

Ṭayyib acquired an immense reputation as a Ṣūfī teacher and worker of miracles. His principal residence was at Um-Marriḥ, north of Omdurman, where were the mosque and the tomb of Muhammad b. Surur, but he made a prolonged and initially successful visit to Sinnar and its vicinity, at the invitation of the Hamaj Regent Nasir b. Muhammad Abi-Likayilik between 1785 and 1798. He effected a miraculous cure of one of the regent's brothers, and was given an estate near Sinnar. There he remained for seven years, but finally, apparently after a clash with an old - established holy family of the district, he completely abandoned this holding and returned to Umm-Marrih, where he died in 1239/1824. During his lifetime, he had built up a very large following for the Sammāniyya in the Sudan, and after his death the local leadership of the order remained with his descendents[93].

The Sammāniyya Ṣūfī order, like most other Muslim Ṣūfī orders, was born out of travel. The founder travelled to Hijaz before settling down in Umm-Marih, Sudan where he died and is buried. Shaykh Aḥmad Al-Ṭayyib's travels clearly resembled the general patterns among Islāmic Ṣūfī scholars of his generation, as well as those of previous and following generations, made with the common purpose of satisfying their thirst for knowledge and climbing to the rank of sainthood. A biography of Shaykh Aḥmad al-Ṭayyib wrote in *Azahir al-Riyyad* (1975), by his grandson Shaykh Abdal-Mahmoud Nour al-Daim (d-1915), focuses on the relevance of his travel experience to his knowledge, and to his rise among the great Ṣūfīs and Islāmic scholars of his epoch.

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[93] P.M.Holt. Studies in the History of the Near East. Frank Cass: London. 1973- p-126.

Sammāniyya, the concept

Sammāniyya is a terminological name for a number of *ṭurūq* of which the main five orders are:

1. The Qādiriyya named after the *qutb*Shaykh ̓Abd al-Qādir al-Jilani (1077- 1164.)
2. The Khalwatiyya of Shaykh Muṣṭafā al- Bakri b.Kamāl Din, (1687-1748)
3. The Naqshbandiyya of Shaykh Muhammad Baha Din Naqshband, (1317-1388)
4. *Anfas ṭarīqat*, in which each and every breath should be accompanied by *dhikr*.
5. *Al-Muwafaqah ṭarīqat*, in this *ṭarīqa*, the condition and behaviour of the *murīd* goes in accordance with one of the beautiful Names of Allāh[94]. The Sammāniyyah ṭarīqah seemed to be embracing many ṭarīqahs. These ṭarīqahs are the Qdiriyyah, Naqshabandiyyah, and Khalwatiyya. This is

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[94] http://www.mosque.com./

clear from what was written by Άbd al-Mahmud Nūr ad-Da'im, the grandson of Shaikh at-Tayyib, in his book Azihir ar-Riyad in which he wrote about the *Tayyibiyyah as-Samminiyyah taifah*[95]. All these ṭarīqas were taught by Shaikh Άbd al-Karim as-Sammān to Shaikh at-Tayyib. The Qādiriyyah was regarded as the essence of the Sammāniyyah[96].

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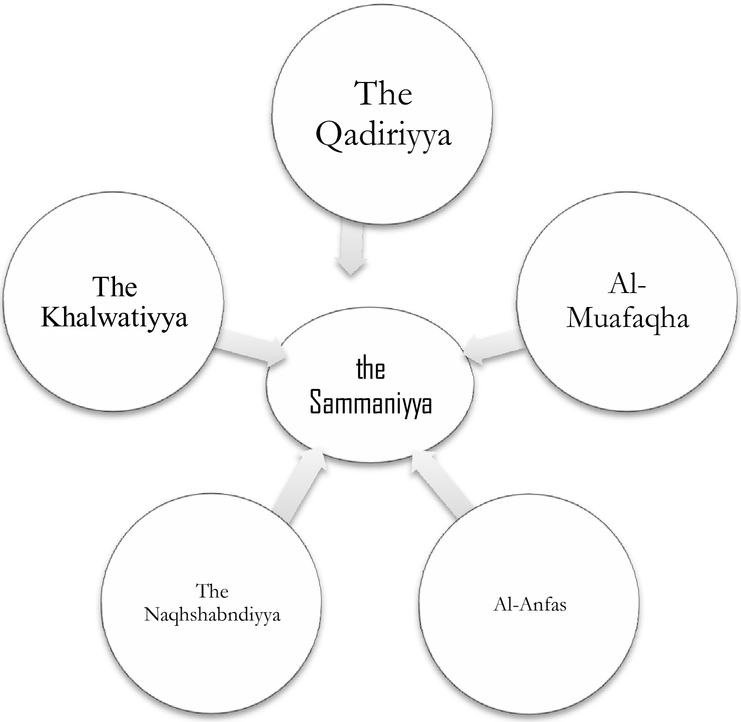
[95] The term "taifah", frequently used by Tirmingham, to denote the tariqa, Ṣūfī orders in Islam, as I see it the existence of the Ansar and Khatmiyah, two Sudanese active religious- political sects, make him to name the other Ṣūfīṭarīqas as taifah.

[96] Khadiga, A, Karrar, Aspects of Ṣūfīsm in the Sudan, A thesis submitted for the degree of master of Arts of the University of Durham April 1975 School of Oriental Studies University of Durham,1975, p.73


The Qadiriyya
The Khalwatiyya
Al-Muafaqha
the Sammaniyya
The Naqhshabndiyya
Al-Anfas

The main *ṭūruq* which constitute the Sāmmaniyya

The first main source of his biography is a book by his grandson 'Abdal-Mahoud Nur al-Daim (1845- 1915), published in 1954 in Khartoum, entitle '*Azahir al-Riyad fi Manaqib al-'arif bi-llah al-Shaykh Aḥmad al-Ṭayyib*

(Flowers of the Gardens of the Virtues of the Gonstic Shaykh Aḥmad al-Ṭayyib).

Shaykh Aḥmad al-Ṭayyib al-Bashîr 1742-1824

The rapid spread of the Sammāniyya and its contribution to the religious, literary, social and political fields in Sudan accomplished with the emergence of Shaykh Ahmed al-Ṭayyib b. al-Bashir, a religious revivalist and indisputably the greatest Sammani in the history of Sudan.

Shaykh al-Ṭayyib was born into one of the most prominent and long-established clans of religious notables, and learned men in Sudan. His predecessors mainly his grandfather was a Qadiri in *ṭarīqa* , and student of Ḥasan w Hasuna. He is known as one of the most prolific *Ṣūfī* revivalist, in the history of Islām in Sudan. His biography informs that 'He is Aḥmad al-Ṭayyib b. *Mawlai* al-Bashîr b. Mālik, b. *al-ustaz* MuhammadSurūr, the Abbasi, the Sammani in his *ṭarīqa*, and Māliki in *madhab'*. Master Aḥmad al-Ṭayyib was born at Umm Marrih, north of Omdurman in (1155-1742/3 -1239-1824 AH). His mother was Ruqayya bt. Rahama b. MuhammadSurūr; his father, who was also his mother's cousin, was al-Bashîr b. Mālik b. Muhammad Surūr. His pedigree shows that, he had a common ancestry, with the

Arakiyyun holy clan[97].Shaykh Aḥmad al-Ṭayyib is 'A *Ṣūfī* who introduced the Sammāniyya into the Sudan. He was born at Um-Marriḥ, North of Omdurman. Where he studied at the mosque of his ancestor, Muhammad w.Surūr {v.k-al-Tabaqat, 344}, then at the mosque of Walad Anis al-Awabi and Aḥmad al-Fazzari at Um-Ṭalha[98].The Sammāniyya was spread into the Sudan by Aḥmad al-Ṭayyib b. al-Bashīr" (1742-1824). He was initiated into the Way, on several visits to Mecca and travelled widely in the Sudan to form the basis for the new *ṭarīqa*. This, then, was a clear manifestation of *ṭarīqa*-Way as a more active principle than had prevailed in the Sudan earlier. It is not clear; however, to what degree an organization beyond that of a series of initiations existed at this time. Yet its influence remained strong; the Sudanese Mahdi started his career as a Shaykh of the Sammāniyya, and—notwithstanding the difference in content—the movement he built was clearly influenced by the *ṭarīqa* model. After memorizing the Qur'ān, at the mosque of his ancestor, MuhammadwSurūr, Aḥmad studied under Wald

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[97] ’Abd al-Mahmud Nūr al-Dā'im.*Al-K uus al-Mutara fi Manqib al-Sada’a al-Arba,* 2008, p.109.

[98] S, R, O'fahey. Arabic Literature of Africa.Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland1994, 92.

Anas al-Awdabi, a student of Shaykh Khojali, on the island of Islanj, north of Omdurman. He then asked the famous QādiriShaykh ,Άbd al-Baqī' al-Nayyal, to initiate him in Qādiriyya. Al-Nayyal is reported to have communicated with, the spirit of Ḥasanw. Hassuna, who commanded him not, to admit Aḥmed[99]. Therefore Shaikh Abd al-Baqi told his disciples that Aḥmad al-Ṭayyib would get his initiation in Hijaz (Madina). This incident could be explained within the context of the development of *Ṣūfī* orders in the Sudan. The *Ṣūfī* orders available then were not able to satisfy the scholarly ambitions of Aḥmad al-Ṭayyib al-Bashīr" Aḥmad was also student of Aḥmad al-Fazari al-Faradi of Um-Ṭalha in Gezira. He then decided to return to Umm-Marrih, where he studied of his own, devoting much of his time, to the *Mukhtaṣar of Khalil*, and a major commentary upon it by Barham Al-Damari (d.805/1402). So for him there was a necessity for a new revivalist spirit which was not found in Sinnar. For this reason after travelled to many *Ṣūfī* Shaikhs, and did not manage to fit into their Qadiri branches, he returned to his village Um-Marriḥ where he continued to perform*Salat* on the prophet (twelve thousands times a day) until he claimed that he saw the prophet in full consciousness. Here Aḥmad Al-Ṭayyibdeveloped a new trend in the *Ṣūfī* orders in the Sudan in the late period of the Funj Sultante that is performing *Salat* on the prophet as a means of acquiring *Ṣūfī* status and *karāmat*. This was the period before he went to the Hijaz. It is significant to mention that, at that time, before his travel to Hijaz, Aḥmad Al.Tayyib Al-Bashīr" was famous for being *'Alim*, due to the fact that he studied Shari'a sciences under the supervision of Shaikh Sa'id Al-Battahani[100].

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[99] Ali, Ṣāliḥ,Karrar. The Ṣūfī Brotherhood in Sudan.Hurst. London. 1992, p.

It was clear that Aḥmad Al-Ṭayyib Al-Bashir before going to the Hijaz was engaged in performing and learning advanced Ṣūfī knowledge such as how can one reach God and whether it is via secret of secret of secrets. Here he may be acquainted with the writings of Ibn 'Arabi in *Asrar Darajat Al-'Tayy*. This because Abd Al-Mahmoud Nur Al-Da'im defines performing rituals via secret as seeing God the Almighty in each atom of the world. This could lead us to the theory of *Wihdat Al-Wijud* developed earlier by Ibn 'arabi. Accordingly, Abd Al-Mahmoud defined three stages for reaching God. See: Abd Al-Mahmoud, *Azahi*r ..., op.cit., p.27[101].

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[100] Amani Mohammad Obied.Sammāniyya tariqa, doctrine and politics,

When he was sixteen or eighteen that is in 1758 or 1760 Aḥmad travelled to the Ḥijaz. While in Mecca Aḥmad al-Ṭayyib, was also initiated by Ibrāhim b.MuhammadÀbd al.Salam al-Makki al-Shafi, a student of Muṣṭafā Kamālal-Dīn al-Bakrī, into the Khalwatiyya, and by Àbd al-Rahman al-Aydarus, into the Naqshbandiyya. Aḥmad was said to have seen in a vision, that his real master was Muhammad b.Àbd al-Karim al-Sammān in Medina. He thus, moved and studied under him for several years, during which he was initiated by his teacher, into a number of *ṭarīqas*, among them the Qādiriyya, Khalwatiyya, and Naqshbandiyya. After receiving his diploma (*ijāza*), Aḥmad al-Ṭayyib was ordered by his master, to return to the Sudan, to initiate followers and "to make manifest the signs of the religion", *izhar maalim al-din*[102].

The two orders (Naqshbandiyya and Khalwatiyya) in the Hijaz at that time claimed to be revivalist Ṣūfī orders, but Aḥmad Al-Tayib Al-Bashir did not remain with those Shaikhs for a long time. It is claimed that in revelation, he saw his initiation by Al-Smman in the *Hadra*. Aḥmad Al-Ṭayyib Al-Bashir spent seven years of study with Muhammad b. Abd Al-Karim Al-Sammān . Aḥmad Al-Ṭayyib Al-Bashir was initiated by Al-Sammān into five turuq and he studied prophetic tradition Hadith Science. It is noticeable here that concentrating on Hadith Science is an important characteristic of Ṣūfī orders in the eighteenth and early nineteenth centuries. This mainly because such orders emphasied the doctrine of the Perfect Man as a realization of the prophet's person. For this reason the prophet's tradition and *Hadith* Science gained their importance. Consequently, as a result of this importance of Hadith Science for the eighteenth and nineteenth centuries orders, Sudanese Ṣūfī orders in that period came to be affiliated with Ṣūfī - '*Ulama* figures[103].

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[101] Ibid: 103

[102] Ibid

After departed from Hijaz in 1178/1764-5, with the permission of Al Samman to initiate people in the Sammāniyya *ṭarīqa* in his home land, Aḥmad Al Tayyib Al Bashir became responsible for the localization and modification of the Sammāniyya *ṭarīqa* to fit the Sudanese society. Both Aḥmad Al Tayyib Al Bashir founder of the Sammāniyya *ṭarīqa* in Sudan and Sayyid Al Hassan Al

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[103] Ibid: 105

Mirghani in Kassala could notescape the figure of a *Wali.* Also what is significant of these centralized *turuq* is their involvement inpolitics through social reform, in other words social reform is the motivation of politics[104].

The doctrine of the *ṭarīqa*

The doctrine of the Sāmmaniyya does not perceive *Ṣūfī* doctrines as separate from the basic teachings of Islām . Rather, they are meditations that explore the deeper meanings and ramifications of these teachings through known upgrading like beginning with the *istigfar* then prayer upon the prophet and then saying the blessed word: *la ilah ila Allāh*. The *dhikr* is one of the most important means of *taribiya* in the ṭarīqa 's doctrine, this done and achieved through strictly abiding with the prophet doctrine and the holy Qur'ān, in all of the commitment aspects. Then the doctrine being based on the divine emanation, and the tangible fruit of the abiding and commitment of the *ṭarīqa* and the regulatory of performing *dhikr*, attaining to the meanings and realities that lead to the oneness of Allāh through certainty and Witnessing, or what is known in their (*Ṣūfīs*) literature with *ilm al-Wiṣul* and here it is of high necessity of following *ilm* of *al-Iṣuul* for tasting the science of *wiṣul*, and with thus the grand sciences and great *tajaliyat*, being felt by the ṭarīqa's *salik*. So, the beginning of the *ṭarīqa* is science, and its middle is the deed, and its ending is *ḥāl* (spiritual state), as the result is the omnipresence of the prophet, through Witnessing and this is what expressed and detailed in their books and authoring[105].

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[104] Amani. M. Elobied. The Sammaniyya Al-Burae branch, p- 39

As expressed in the *ṭarīqa's* writings and sayings, it could be stated that the doctrine of the Sāmmaniyya represents in the following:

1-Belief in Allāh

2-Belief in the angels

3- Belief in the revealed books.

4- Belief in messengers and prophets.

5- Belief in the last day.

6- Belief in *qadar* (Divine Will), both its good and evil consequences.

7- Strict adherence to prophet Muhammad (PBUH), with self-determination to Behave and this in accordance with the teachings of the Qur'ān.

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[105] Interview with Briayer Sa'ad Adin, Hasaheisa, 31, 8, 2014.

8- Sincere abiding with the Shaykh s' educational method based on the Qur'ān and the prophetic *sunnah*, avoiding all the vices.

9-Respectfullness to elders, showing mercy to youngsters, and obedience to the spiritual qualified Shaykh on what pleases Allāh.

10- Strong self- determination to perform voluntary prayers.

11- Pledge to fulfil the covenant of Allāh, follow his Sharia and abstain from His prohibitions plight.

12-Working sincerely for imposing the law of Allāh[106].

The *ṭarīqa* doctrine has joint the *sharia* and the *haqiqa*, and the Sammāniyya *shuyukh*, first and foremost have gone to recommend their students with the necessity of receiving the fundamentals of science, before embarking in the application of the bases of the *ṭarīq*, in this concern they took the poet's saying:

> *ṭaṣawwuf is not that you wear patched wool garments,*
>
> *Nor is it that you weep when the singer sings hymns*
>
> *It is neither your shouting, nor your dancing, nor your feelings of ecstasy*

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[106] Ḥasan, al-Fatiḥ, Qarīb Allāh. *Al-Dur al-Dīni wa al.Gitimai wa al-Fikeri (ll'ṭarīqaAl Sammāniyyah).*Muhanad. M. A. Khartoum, 2004, p: 46.

> *Nor is it your fainting as if you have gone mad.*
>
> *Rather, ṭaṣawwuf is that your soul is purified without blemish*
>
> *And that you adhere to Divine Truth; The Book of Allāh, and True Faith.*
>
> *And that you humble yourself before Allāh broken-hearted, over your sins, inwardly sorrowful at every time."*
>
> And they also took the saying of the poet:
>
> *People argued and disagreed about the Ṣūfī*
>
> *And some thought it to be derived from wool*
>
> *I do not grant this name a description of a Ṣūfī*
>
> *Even if a Ṣūfī is named Ṣūfī.*

Like the other *Ṣūfī* orders, the ṭarīqa's doctrine is set on denouncing the vices, and *taḥāli* with the virtues.[107]

The Qādiri *sanad* of the Sammāniyya

The extensions of the genealogies of Sammāniyya *ṭarīqa* transmission from Shuykh to followers, transmitted through an elected group of high-ranking representatives (*khulafa*), have always been accompanied by travel, as well as the creation of new holy places that mirror and connect to the rooted, symbolic places of the founder's birth and burial.

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[107] Interview with al-Fatih al-Ḥiber, al-Debiba 9- 2014

The Sammāniyyain its origin is Qādiriyya and Khalwatiyya *ṭarīqa*. But the Sammani Qādiri*sanad*, does not pass through, my master Shaykh Taj al-Dīn al-Bahari, whose the majority of the Qādiri *sanad* pass through[108]'. 'About the *sanad* of the Shaykh (may Allāh be pleased with him), in this *ṭarīqa*, he took and wore its *khirqa* the mantle, from the sea of the *irfan*, and the *qutb* of the time, my master Shaykh Muhammad b. Ȁbd al-Karīm al-Madani al-Qurashî, known with al-Sammān, (may Allāh be pleased with him), at *al-Madina al-Munwara*, in the year 1172 A.H. Who took the *ṭarīqa*, and wore the mantle, from the man of miracles, my master Shaykh MuhammadṬahir al-Madani (d.1780) [109] appendix (A).It is clear that the Qādiriyyah in the Sudan took two directions.The first is that of the Qdiriyyahproper which was known sometimes asal-Jilaniyyah and which was founded by Taj ad-Din al-Bahari. The secondis the Qdiriyyah as-Sammāniyyah, which formed an independent ta'ifah, theTayibiyyah through which it mainly preached the Qidiriyyah. It has thelargest number of followers up to the present time[110].

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[108] Abdal-Mahmoud al-Jyaili (al-Ḥafyan).*Nadhart fi al-Taṣawwuf el-Islami, vol 1, Matabi al-Sudan ll'umla*, Khartoum, 1998, p: 429.
[109] Nūr al-Dā'im (1997:94)
[110] Al-Tayyib, Khadiga Karrar. *Aspects of Ṣūfīsm in the Sudan*, A thesis submitted for the degree of master of Arts of the University

The Khalwati *sanad* of the Sammāniyya

About the *sanad* of the Shaykh (may Allāh be pleased with him), in this *ṭarīqa*, he took it from the *qutb* of the circle of the worlds, the one who educates by *nazr*of the master of the son of Adnan, my master Shaykh Muhammad b. Ȧbd al-Karīm al-Madani al-Qurashî, known with al-Sammān, who took it from the one whose sea still outpouring on the hearts run, the Shaykh of Misra, and al-Ḥijaz, and Sham, *sayidi*Muṣṭafā b.Kamālal-Dīnal-Bakrī (1687-1748), who took it from Shaykh Ȧbd al-Atif b. Husam al-Dīn al-Halabi[111] appendix (B).

The philosophy of the *ṭarīqa*

Out of the books authored by the *Shuyukh* of the *ṭarīqa*, as well of its scientific heritage, it appeared that, for the Sammāniyya as for the other*Ṣūfī* orders, doctrines, bases, pillars, litanies, ranks and *adhkār*, as well the social and religious activities[112].As-Samrnaniyyah is founded on *dhikr*

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of Durham, School of Oriental Studies University of Durham,1975, p.78.

[110] Abdal.Mahmoud al.Jyaili (al-Ḥafyan).*Nadhart fi al-Taṣawwuf el.Islami, vol 1, Matabi al.Sudan ll'umla*, Khartoum, 1998, p: 429.

[111] (Ibid:113)

[112] . (Ibid:46)

'invocation, *riyidah*'practice, hunger, Khalwah seclusion and *tawu* 'humility. The essential part in this *ṭarīqah* is that the initiate should alwaysremember the greatness of Allāh. This is considered important since theremembrance of Allāh's greatness is a factor in bringing the self underthe control of the spirit. The follower should also empty his heart completely of all secular things and should consider the world as if it didn't - exist at all. The stress in this *ṭarīqah* is on the heart. This is partly because the *Ṣūfīs* consider the heart as superior to the brain. The Sammāniyyah *ta'ifah* in this case considers the heart as the abode inwhich resides the true knowledge of Allāh.[113]

The initiation pledge

The ceremony and rites of the initiation can be different in each *Ṣūfī* order. It should be realized that the oath of loyalty implies to be loyal to Allāh.In his masterpiece *azāhīral-Ryiāḍ* , Shaykh Ȁbd al-Mahamud w.Nūr al-Dā'im (1845-1915) has stated two ways for taking *bia'a*, in the Sammāniyya*Ṣūfī* order. So, he writes 'After reciting *surah* "*al-Fatiaḥ,*" and

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[113] Khadiga, A, Karrar, Aspects of Ṣūfīsm in the Sudan, A thesis submitted for the degree of master of Arts of the University of Durham, School of Oriental Studies University of Durham,1975, p.74.

some relevant verses of the Koran, by the Shaykh , followed by the person, under initiation he/she must declare :
1. Allāh is my Lord.
2. Islām is my religion.

3. Muhammad (PBUH) is the Prophet and Messenger of Allāh.
4. The Koran is my guide.
5. *Ka'bah*, the House of Allāh, is the direction I turn my face towards in prayer.
6. The Sammāniyya*Ṭayibiyyah ṭarīqa*, is my method of performing my spiritual and worshiping life.
7. Shaykh Aḥmadal-Ṭayyib is my spiritually qualified Shaykh[114].

Any individual could be admitted as an affiliated member. He is admitted at a pledgetaking ceremony, which includes the oaths of allegiance to the founder and his living khalīfahassociated with assent to a formula of promises. He receives little ṣūfītraining mainly on how to take part in rituals and receives permission to recite one or more hizbs. Members carry on their normal occupations and mode of life, but are subject to the guidance and authority of the Shaykhand his Khalīfahand take part in the collective assemblies. It is through initiation in the real sense of it taken by an aspirant that he enters into this spiritual world in such a way that silsilahis guaranteed.The points, ethics and doctrines usually recited at the initiation ceremony of the Qādiriyya hand other ṣūfī Orders in general are the following:

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[114] Shaykh Ăbd al-Mahmoud Nūr al-Dā'im,*Azāhīr al-ryiāḍ fi manāqib al-Arif bi'llah Al-Shaykh Ȧḥmed 'Al-Tayyib* .1954, p.75.

i.a member must be an adult Muslim

ii he must be initiated by a Muqaddamor khalifahwho has competence and authority

iii. he must be constant in the recitation of the Glorious Qur'an, standing, sitting day and night in the correct spirit

iv. he must be visiting the Zawiyyāhregularly and take cognizance of others' rights while there

v.he must have the fear of Allāh (*Taqwā*)and obey His injunctions (*Ṭā'ah*)

vi. he must cultivate the attribute of ṣabr (patience)

vii. he is expected not to harm others and to pardon when harmed.

viii. he must be generous

ix. he must refrain from all indecency in words and deeds such as rumour-mongering, lying, backbiting and slandering

x. he must be in state of ritual purity always and whenever deemed necessary

xi. he is expected to be reciting the formula of repentance, Istigfarualways

The second method of taking the *bia'a* comes as follows:The *murīd* renews his ablution, and if possible, make a grand *ghusl*, perform two *rakat*. Then he ought to sit, on the state of the one, in the prayer sitting posture, while Shaykh holds his hand, and reads: In the name of Allāh (one time), *istagfer*Allāh, I ask Allāh Forgiveness (7 times), I believe in Allāh, His angels, books, messengers, and the final day, the *Qadar* it's good and evils, resurrection after death,(one time), after that say: I submit to the Will of Allāh, and I renew my Islām , I purified from all sins, sincere repentance, I disowned of *kufur*. There is no God, but Allāh, with no partner, and I bear witness that Muhammad, His servant and messenger. I took the *ṭarīqa*, *khalafa*, and *ijāza*, I wore the *taj*, the crown and turban, and I took the pledge to Allāh, at the hand of my *ustadh*, so, on *istiqama*, the sound *sharīă*, for Allāh piety and submitting to all of the matters to Allāh, and acceptance of His rulings, and thankfulness of His bounties, as he-(my Shaykh), has took the pledge at the hand of Shaykh , so and so. Thus, the Shaykh is keeping on stating the men of the Qādiriyya *silsila*. Then he (the Shaykh) comes to read: *(Verily, those who give Bai'ah (pledge) to you (O Muhammad) they are giving Bai'aih (pledge) to Allāh),* then reading *al-Fatiḥa*. And comes to pray for his *murīd*, with *istiqama*, in the *ṭarīqa* and *sharīă*, with the instruction of committing to the*ràtib* of the Qādiriyya *ṭarīqa*, which is found in reading:*al-Fatiḥa* on the soul of the prophet, as well on the soul of the *ṭarīqa's* founder, my master Shaykh Ȧbd al-Qādir al-Jilani, and to the souls of those men of the Qādiriyya*silsilla*[115].

The ultimate goal of the *ṭarīqa*

The ultimate goal of the *ṭarīqa* is to lead *murīds* from the stage of one's love of Allāh, {and by following His beloved prophet (PBUH)}, to the stage of being loved by Allāh, of course by the grace of Allāh, which is the greatest happiness:" *Say: if you love Allāh, follow me and Allāh will love you, and forgive your sins, for Allāh is Oft- Forgiving, the most Merciful*"[116].

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[115] (Ibid:75)

[116] www.Allah.com

The base (*al-asās*) of the *ṭarīqa*

The *asas* ofthe *Ṭarīqa* Sammāniyya is based purely on Quran and*ḥadith*. To describe the *Ṭarīqa,* we will say that it is simply to rule oneself according to the teaching of the Qur`anand the teaching of the Prophet (PBUH).In *azahir al-ryiāḍ* (1954), three categories have been stated concerning the *asās* of the *ṭarīqa*, they are: minor, intermediate and major. Performed according to the aspiration of the *murīd*. The *adhkār* which should be read and after each of the obligatory five daily prayers are:

1.*Astaghfir Allāh al-ghafur Ar-Raheem*- I pray for the forgiveness of Allāh, the

Oft-Forgiving, Most Merciful (to be read 20 times).
2. *Allāhuma salli ala sayyidina Muhammed wa'ala alihi wa sallim,* O Allāh, praise our Master Muhammad and his family, and grant them peace (to be read 20 times).
3. *La illaha illa Allāh,* There is no God except Allāh (to be read 13 times).
4. *Ya Allāh,*O Allāh (to be read 11 times).
5. *Ya Hu*, O He (to be 19 times).

Then with closed eyes, the *murīd* should raise one's head upwards to the right and say "*Ha*". When saying "*Ha*" it must be clear in one's heart that Allāh, is beyond and above all directions. Still with eyes closed, the *murīd* should raise one's head upwards to the left and say "*Hu*", being mindful that no one is capable of making anything move, or be still except Allāh. This is followed by saying "*Hi*" with one's head facing downwards whilst clearly remembering that each one of us will return to the earth. Our Shaykh s explain that although "*Ha*", "*Hu*" and "*Hi*" have differing meanings, they all refer to Allāh. "*Ha*" refers to the "*Ha*" in *"La Ilaha".* "*Hu*" refers to the "*Hu*" in "*ILLA Allāhu*", and "*Hi*" refers to the "*Hi*" in *"Muhammad Rasool Allāhi"* , meaning Muhammad is the Messenger of Allāh. The *murīd* must be very aware that Allāh is present watching him/her.

This is followed by the prayer:"O Allāh, exalt our Master Muhammad with the kind of prayer that will save us from misfortune, by which You fulfil for us all our need, purify us from all sins, raise us to Your highest ranks through which You make us achieve the maximum of blessings in this life and after death[117].

	Minor	Intermediate	Major	
1-I pray for the forgiveness of Allāh, the Oft-Forgiving,	2	20	200	Times

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[117] Shaykh Ǎbd al-Mahmoud Nūr al-Dā'im,*Azāhīr al-Ryiāḍ fi manāqib al-arif bi'llah al-Shaykh 'Aḥmed 'Al-Tayyib* .1954, p.68.

Most Merciful				
2-O Allāh, praises our master Muhammad and his family, and grants them peace.	2	20	200	
3-There is no God except Allāh.	3	13	313	
4-O Allāh	5	11	360	
5- O He	11	19	370	

Diagarm- 5 the *assas* or base of the Sammāniyya

Source: *azahir al-ryiāḍ* (1954:68).

Abd Al-Mahmoud Nur Al-Da'im stated that these litanies (awrād) should not be performed without the permission of a Shaikh, Gnosis or a prophetic permission. This statement implicitly entails the tendency towards independence within the Sammāniyya ṭarīqa. i.e. the murīd can be independent from the Shaikh in performing litanies directly by the permission of the prophet. Consequently, there is no standard form of rituals for all the centres of the Sammāniyya ṭarīqa in the Sudan. Each centre is bound by the litanies (awrād) made or used by its Shaikh. The litanies (awrād) are performed five times a day. However, the Sammāniyya adherents in Sudan, as a result of the localization of the ṭarīqa, adopt the Qadiri litanies. (Asas)[118].

Sammani Night Litanies (*awrād*)

Dhikr	**Minimum**	**Average**	**Maximum**
Istighfar I beg forgiveness of God	7,000	12,000	70,000
Praying on the prophet (Salat)	12,000		150,000
Al-Jalalah (Gala Allāh)	4,000	24,000	66,000

Shaikh Abd Al-Qadir Al-Jailani Night Litanies

Dhikr	**Times of Reciting**
Al-Jalalah (Gala Allāh)	190,000 times
Ya Hu	12,000 times
Ha Hu Hi	19,000 times

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[118] Amani Elobeid. The Sammaniyya: Doctrine & Plotics 1997, p- 111.

Litanies of Aḥmad Al-Ṭayyib Al-Bashir

Aḥmad Al-Ṭayyib Al-Bashir made changes in times of recitation of dhikr; he made the minimum of all dhikr 70 times; Average of all dhikr 200 times; and the maximum of all dhikr 1000; as shown in the following tables:

Aḥmad Al-Ṭayyib Al-Bashir's *Dhikr*:

Minimum of all dhikr 70 times	**Average of all** dhikr 200 times	**Maximum of all** dhkir 1000

Moreover, Aḥmad Al-Ṭayyib Al-Bashir made the night litanies (*awrād*) as follows:

Aḥmad al-Ṭayyib al-Bashir night litanies (*awrād*)

Dhikir	**Minimum**	**Average**	**Maximum**
Istighfar I beg forgiveness of God	7,000	12,000	70,000
Praying on the prophet (Salat)	12,000	52,000	70,000
Al-Jalalah	12,000	35,000	70,000

(Gala Allāh)

It is clear here that the Sammani litanies (*awrād*) take shorter time than those of the Qādiriyya.

The conditions of dhikr as developed by Aḥmad Al-Ṭayyib AlBashir are:

i- Ablution;.

ii-Facing the direction of Mecca (*Qibla*);.

iii- Recalling the example of the prophet;.

iv- Recalling the example of the Shaikh;.

v- Reciting Istighar 1,000 times and

vi- Reciting Salat 1, 000 times.

However, what is introduced by the Sammāniyya *ṭarīqa* in Sudan is the excessive use of Quranic verses in the litanies. Also, Aḥmad Al-Ṭayyib Al-Bashir is the founder of *ṭarīqat Al-Muwafaqa* (finding God's names equivalence for names) in Sudan. It is clamied that he learned it from the prophet Al-Khidir[119].

It is concluded that the litanies of the Sammāniyya are representative of the localization process that took place in the Sammāniyya *ṭarīqa* in the Sudan. Though the Sammāniyya *ṭarīqa* has an orthodox - Ṣūfī nature, it was reinterpreted and modified when it was introduced in Sudan. Therefore, the awrād and litanies are fixed throughout history but the interpretation differs.

Though the main theme that governed the localization (*Sudanization*) process in the Sammāniyya order, is the continuation of Ṣūfī tradition and institutions, yet the extent of localization in the Sammani centres differes from one centre to another. These variations could be observed in Umm Marihi, Y'aqubab, Al-Sabonabi and Tabt centres. The centre of Qarib Allāh in Omdurman is an exception because of its tendency towards orthodoxism[120]. The extent of the localization inside the Sammāniyya centres is governed by the two main trends of orthodoxism and popular Islām. These variations could be observed in Umm Mrihi, Y'aqubab, Al-Sabonabi, Al-Qurashi wad Al-Zain, Tabat centres and the centre of Shaikh Qarib Allāh in Omdurman with its tendency towards orthodoxism[121]

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[119] Ibid: 113

[120] Amani El-Obeid. The Sammaniyya doctrine, 120

The four cornerstones of the *ṭarīqa*

The four conernstones of the *ṭarīqa* represents the tenets and the principles of the *ṭaṣawwuf.* However, these four pillars of the path collectively could be found in the saying:

The house of [wilaya]'s corners are divided (where our masters are from the substitutes [abdal]) into silence and continuous solitude and hunger and valuable cherished sleeplessness.

1. Reduction of the consumption of food. In doing so the heart will be prepared to receive Divine illuminations and visions. However, here *ṭarīqa 's* philosophy traced the prophetic tradition which says;' Sufficient for the son of Adam are such morsels as will keep up his strength".

2. Silence of the Tongue. From prohibited things and unnecessary chatter.

3. Sleeplessness. In so doing the wakefulness of the eyes in worshiping will lead *Insha* Allāh to the wakefulness of one's heart through which one may receive blessed light.

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[121] Amani, El-Obeid. The Sammaniyya doctrine. 1997, P- 130

4. Seclusion. In which the *murīd* remembers the Truth "our Creator" only, in readiness to receive Divine visions and esoteric experiences[122].

The *awrād* and *adhkār* of the *ṭarīqa*

The *awrād* and *adhkār*, in the Sammani *ṭariq* have been used during the ages as one of the means forspiritual purification and attainment. It could be said that the Sammāniyya almost shares all *Ṣūfī* orders in what termed ‘obligatory *awrād’*which always perform after the obligatory prayers. However, the *ṭarīqa* peculiar itself with other variety of *awrād,* come to be counted as merit of a distinction, for the *ṭarīqa,* which in turn played huge role in the widespread of its teachings and tradition among the Sudanese.

The difference of *dhikr* used in each Sammani centre and the glorification of the litanies of the founder of the centre reflects the level of individualism in the Sammāniyya . Glorification of litanies made by the Sudanese Sammanis reflects the process of the localization and the Sudanization of the Sammāniyya doctrine[123].

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[122] (Ibid)

[123] Amani Mohammed El-Obeid.The Sammāniyya doctrine, 1997, p. 120.

Needless to stress and as the case in the other *ṭūruq*, there is *awrād* performed in congregation, while some other done individually. *Ràtib al-Sa'ada* which attributed to the order founder Shaykh Aḥmad al-Ṭayyibb. al-Bashîr (1742-1824), is the most noted *wird* read by the all *ṭarīqa'*s branches, after morning and *maghib* prayers. In addition there is *wird Assaḥar,* attributed to my master Shaykh Muṣṭafā al-Bakrī (1687-1748) as the name suggests read in the late portion of the night, in fact the *ṭarīqa's* branch of my master Shaykh Qarīb Allāh (1866-1936) of w.Nubawi went famous with reading this *wird*. Add to the above is *wirdal-Ishrāq,* and *wird Ad-duḥa.*

The daily practice of the Sammāniyya revolves exclusively around *dhikru Allāh*, God's remembrance. The litany specific to the Sammāniyya, like many other of the *Ṣūfī* orders, is comprised of asking the forgiveness of God (*istighfar*), sending prayers on the Prophet Muhammad (*ṣalāt 'al-Nabiyy*) and affirming the Oneness of God (*la ilaha ill-Allāh*).Despite that the followers of the Sammani *ṭariq* have the ultimate allegiance, to the founder *qutb*al-Sammān, and after him, Shaykh Aḥmad al-Ṭayyib. The *ṭarīqa* has many branches, with many who were authorized, and since there is no centralism that dictate upon the followers of the Sammani *ṭariq*, following certain method in education and conduct. Each Shaykh at his own branch has strove, making his own *awrād*, added to what they had inherited or had passed, from the *ṭarīqa's* earliest founders. Accordingly the *awrād* of each branch of the *ṭarīqa* has becomequite a little bit different; in addition the *adhkār* also have tended to be different[124]. In Sammani *ṭariq*, *dhikr* vary this due to the multi spread branches, of the *ṭarīqa* itself. For those who prefer the Qadiri, which is the dominant one, prefer what is known *dhikr al-sayha* (literally "shout") a cry for God's succour the way this *dhikr* was performed is interesting; the *munshids*, standing at a distance from each other, chanted with a special intonation the verses of a particular religious ode (*qasida*). According to one source, the *dhikr al-Ṣayha* originated a among the Ya'qubab branch of the Qadriyya, which later changed its spiritual allegiance to the Sammāniyya under the influence of Aḥmad al-Ṭayyib[125]. It worth stating that the *qasids*, which used in *sayha*, composed or written through the colloquial language, so as to be understood, while has affect upon the hearts of *al-dhukar* This is presumably why this type of *dhikr* was also adopted by the Sammāniyya, where those who performed it were commonly known as *shu'ar*. While those who prefer *dhikr* on the way of Khalwati, has what is known as *dhikral-Tabaqa*[126].

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[124] *Mausuat ahal al-Dhikr bi ll'Sudan,* 2008, Khartoum, vol1-217.

[125] Ali, Ṣāliḥ, Karrar.*Ṣūfī Brotherhood in Sudan*. Hurst**.** London**.**1992:46.

In the Sammāniyya, *dhikr* involves certain rules which were established byShaikh El-Tayyib b. al-Bashīr". These rules are:

1-Sincerity '*ikhlas*, truthfulness *'sidq'*, and the companionship of *a Shaikh 'arif bi-Allāh'* i.e. a gnostic.

2-Cleanliness, the performance of the ablution, facing the *qiblah*'direction for prayers and silence.

3 -The *murīd* should always imagine the presence of the Prophet peacebe upon him', and that of his Shaikh while performing the *Dhikr*.

4 -The *mur'id* shouldn't proceed from one part of *Dhikr* to the otheruntil the Shaikh has told him to do so, or until he receives divinepermission in the form of *hatif* or *ilham* 'personal inspiration orby permission from the Prophet 'peace be upon him. Each of the parts of this *Dhikr* has certain revelations and emanations *fuyudat* which might be achieved by the *murīd*who follows these rulesexactly. The final goal of

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[126] *Mausuat ahal al.dhikr bi ll'Sudan*, 2008, Khartoum Vol1- 218.

this type of *Dhikr* is '*al-fana'*passing awayfrom all worldly existence, and *al-baqa*a lasting subsistence in thedivine presence[127].

The belt

The symbol of the *ṭarīqa* is the belt or wrapping the waist, it is a sign of continuous declaration to the Shaykh and others, that the member is determined to follow the principles and guidance of the *ṭarīqa* . Using the belt according to the *ṭarīqa's shaykh* s has a prophetic trace, for it was narrated that the prophet (PBUH) one and in a place between Mecca and Madina ordered his companions to wrap their waist, while they're in that place. Abu-Said the prophet's companions narrated the *ḥadīth* said 'we wrapped our waist and we went on slow running (*harwala*). In the Sāmmani *ṭarīq* the revival of this prophetic *sunnah*, has been associated with the grand Shaykh Muhammad Tōm w. Bānnaqā' (d.1851), who was nicknamed *adibal*-*udaba*. All the branches of the *ṭarīqa* commit to the use of the belt, just differ in its kind and colour.

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[127] Khadiga, Karrar Al-Tayyib. A*spects of Ṣūfīsm in the Sudan*.A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.76.

The contributing factors to the *ṭarīqa's* spreading

Several factors have been counted in favour of the widespread of the Sammāniyya inside and outside the country. Parts of these factors have been related to ṭarīqa's great personalities, mainly the earliest founders, some others have been found in the spirit of the new teachings of the *ṭarīqa* itself. According to Neil McHugh (1993) the 'Divisions and competition among the *Ṣūfīs* enabled Aḥmad w. al-Bshir to attract initiates from all places, families and *ṭarīqas*, but in so doing, he also became heir to this very fragmentation. He may have been "Shaykh of all Shaykhs" in a spiritual sense[128].'The travel of the *ṭarīqa's* Shaykh s for knowledge's seeking and taking of pledge, and then returning equipped with what they had already learnt, and their engaging in propagating the teachings of their *Shuyukh*, through opening schools, *khalwas*, and the of performance the *ṭarīqa's* rites and traditions. All these factors have greatly assisted in the widespread of the Sammāniyya. Organizing the time of the *Shuyukh*, between receiving knowledge, worship, and guidance, and then their observing to the congregational *dhikr*, also have helped a lot in the spreading of the *ṭarīqa's* traditions. Adding to the relying on the Qādiri doctrine known with its simplicity as well familiarity to the Sudanese, as well it (the Qadiri doctrine) previously has spread it's sweetly fragrance[129].

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[128] Neil McHugh. *Holymen of the Blue Nile*: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press, 1993:140.

According to Abbas al-Hajj a lecturer at the African-Asian institute in Khartoum, there are varied reasons collectively come to play a vital considerable role in the spread of the Sammāniyya traditions, he comments: 'Firstly *ṭarīqa's* distinction has played a magnificent role in its spreading. It's *awrād* and remembrances are light this also helps. And its flexibility, *Shuyukh* of the *ṭarīqa* are not fanatics, so to speak, my point here should be understood, in the context of the survey, that I have conducted, in the *masīd* of Omaidan, for the natural as well the easier engagement of the Fulani tribe men, and their affiliation to the *ṭarīqa*, as followers, really have stricken me, so the flexible doctrine that the Shaykh and his *murīds* undertake, with the Fulani at the *masīd*, in turn, has assisted in the spread of the *ṭarīqa*, at least at the western bank of Dender river. From another hand, it could be said that the poetic as well the prose production, chiefly the oral poetry such as *madiḥ*, have contributed greatly in the spread of the Sammāniyya, taking, for example, the poems of Shaykh Ȧbd al-Maḥmoud, Shaykh Qarīb Allāh, Shaykh al-Burai, Shaykh al-Ṣabonabi, Shaykh Hashim and the poets of the *masīd* of Omaidan, in which I have carried out a PhD. The *masīd* here has many poets contributed vitally in the spread of the teachings of the *ṭarīqa*take for example Seif al-Dīn, w. al-Badawi. al-Gimbila, on the level of quality and quantity, at least those mentioned poets, with some others have helped to a great extent in the spread of the *ṭarīqa's* branch. There is a variation on the poetic production here, such as *dubiyyat* the quatrain, this type is widespread, and it is more close to the hearts of the Arab Bedouins, who scatter largely in the area, in addition to the prophetic and folk [Sufis] songs[130]. from outset let me emphasise that the divine Will, is the prime cause behind the spread of the *ṭarīqa*, Allāh (SWT) in his hidden wisdom Has willed for the Sammāniyya to appear, and then to spread. Also the variety of the *mashrab* within the *ṭarīqa's* literature, I mean in the Sammāniyya there is a variety of literary production, each one comes to satisfy and response, to the different varied moods of the people than the *murīds*. For example, there are varied types of poetry, such as Ṣūfī prose writings etc. Thus, the Sammāniyya is known as a *ṭarīqa* that established on *ĭlm*, with the abundant of poetry production. And here let me show that poetry in particular, since of its nature in addressing the educated and the uneducated, comes to play an un-neglected role in the spread of the *ṭarīqa's* teachings. So if Hasaan and the other prophet's companions poets, stood to defend Islām and the prophet of Islām, so the Sammāniyya poets, come to preach and propagate the traditions of the *ṭarīqa*. Moreover, the variety of the *ṭarīqa* litanies as well the remembrances were also deemed an encourageable reason behind its widespread. Add to the above the spread out of Shaykh Aḥmad's al-Ṭayyibsons and grandsons, in the all corners of the country as well outside, and then their engagement intermarried with the scattered varied tribes across Sudan greatly comes to help in the spread of the *ṭarīqa* traditions. Lastly, it could be said that the striving as well the sincere struggle in devotion, has found to be a plain proofed reason of its successful spread[131].

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[129] Interview with al-Ḥājw. al-Azraq, *Amart al-Shaykh* Haju, 1, 10,2013.

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[130] Interview with Abbas al-Ḥāj, Khartoum, 23, 9, 2013.al-Haj has conducted PhD on the interrelation and interaction between the Fulani villages, as well the inhabitants of the villages, on the western bank of Dinder River (*Masīd* Omidan Shaykh al-Sammāni, as case study).

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[131] Interview with Seif Adin Sūlaymān, Omaidan 10, 2013.

Organization of the Sammāniyya *ṭarīqa*

Organization of the Sammāniyya *ṭarīqa* was governed by two conflicting factors. On one side the Sammāniyya *ṭarīqa*, as mentioned before, by its historical development has tendency for centralism. On the other side, the Sammāniyya *ṭarīqa* is characterized by a remarkable level of individualism that created an open recruitment in the *ṭarīqa*. This ultimately led to the appearance of independent centeralized Sammani centres. Moreover, these conflicting factors led to a relatively loose organization of the *ṭarīqa*[132].

It is found that unlike the Khatmiyya *ṭarīqa* which is a highly centralized ṭarīqa and where recruitment for the disciples is closed by the Mirghani family, recruitment in the Sammāniyya ṭarīqa is open for any Sammani disciple; i.e. any disciple can be a Sammani Shaikh and starts his own independent centre. It is found that the ṭarīqa is centralized at the level of the local independent centres, but not at the level of the ṭarīqa as a whole. This fact makes the individual leaders of the Sammāniyya ṭarīqa had less wide spread influnence than those of the highly centralized turuq[133].

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[132] Amani El-Obeid. The Sammaniyya doctrine, 1997, p- 129

[133] Ibid:129

This relatively loose organization affected the political influnence of the Sammāniyya ṭarīqa. Inspite of the large adherents of the Sammāniyya ṭarīqa all over the Sudan, in comparison to the Khatmaiyya *ṭarīqa* for example, the Sammāniyya ṭarīqa remained a fragmented ṭarīqa in terms of political influnence and identity. Voll clarified this point by his statement that:"Although the Sammāniyya ṭarīqa was said to have the largest number of adherents of any of the ṭarīqa, it was possible for early intelligence reports to refer to the Khatmiyya and Isma'lliyya as " The two most influential ṭarīqas". In other words each centre of the Sammāniyya ṭarīqa kept its own independent political identity[134].

The decentralization of the *ṭarīqa*

Sammani leadership is not centralised. Each centre of Sammani thought is free to adopt its own interpretations and practices. It is therefore impossible to claim to be leader of this *ṭarīqa*, as most of them exist independently of each other. These centres act to duplicate the roles of the holy cities of *al-Madina al-Munawara* , its birthplace, and Um-Marriḥ, as symbolic roots of the *ṭarīqa* .

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[134] Ibid: 130

The branches of the *ṭarīqa* are autonomous branches, each with its independent Shaykh , and its particular chain of spiritual authority, but met at the one of the earlier students, which gradually and subsequently leads to the founder of the *ṭarīqa*, Shaykh al-Sammān. The meeting ground for the branches was the common respect they paid to the founder of the order and his grandsons. Each branch of the *ṭarīqa* has a Shaykh at the hierarchy who enjoyed absolute authority.'When it came to practice, the Sudanese Sammāniyya resembled the Egyptian Khalwatiyya- Bakriyya (as well as many *ṭarīqas*) in not subordinating its various branches and lodges, to systematic direction from the centre. Reverence to Shaykh Aḥmad al-Ṭayyib was not a negligible force for cohesion; and his reformist ideas and precepts did give the body of his followers greater drive and direction, than the older affiliations[135].Ṣūfī movements in Sudan have great influence, especially the Samaniyya order, which is the largest Ṣūfī order in Sudan. This movement is not centralized, which means that it has several leaders in different areas. It has two centers in Umm Durman alone, in addition to other centers in the center of Sudan, Kardafan, and other regions.[136]

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[135] Neil McHugh. *Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850.* Evanston. Northwestern University Press 1993:140.

Shaykh Ảbd al-Maḥmoud b.Shaykh Nūr al-Dā'im, has mentioned that, the death of the *qutb*, Shaykh Aḥmad al-Ṭayyibwas in the year 1239 A.H, corresponding to1824, at age of 8, spent thirty out of it, seeking –guidance as a student. And after granting the *ijāza*, and spent nearly fifty–five years, as a Shaykh in the Sammāniyya *tarqia*[137]. His mausoleum at Um-Marriḥ, north of Omdurman, is still an object of popular veneration.

Shaykh Aḥmad al-Ṭayyib descendents

Most of the sons of Aḥmad al-Ṭayyib al-Bashir (Allāh's mercy be on him) were eminent scholars and somewere saints and some served rural people and common folk. He has been blessed with many sons and daughters, they are: 1- Shaykh Kamāl. 2- Shaykh Matae (d.1820) 3- Shaykh Ibrāhim al-Dusuqi (1771-1820)4- Shaykh Aḥmad al-Badawi. 5-Shaykh Nūr al-Dā'im (1798-1852). 6-Shaykh Ảbd al-Wahid (d.1866). 7- Shaykh Ảbd al-Jabar (d.1837).

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[136] http://www.fikercenter.com/public/uploads/en_political_trends_in Sudan.pdf

[137] Ảbd al-Jabar al-Mubarak.*Al-Shaykh Ảbd al-Mahmoud- Haiathu waAtharuhu*2004, p.187.

8- Shaykh Aḥmadal.-Abbas. 9- Shaykh Muhammad. 10- Shaykh Yasin. 11- Shaykh Aḥmad al-Rufai. 12- Shaykh Nūr Allāh (d.1827). 13- Shaykh WahabAllāh. 14- Shaykh Abū-Ṣālih (1795-1869). 15- Shaykh Ȃbd-Raḥman (d.1872). While three male- boys died as young, they were: Ȃbd Allāh, al-Bashîr and Ȃbd al-Qādir. In addition he had 16 females; some of them had left behind offsprings, while some others did not[138].

Shaykh Aḥmad al-Ṭayyib powerful personality with the broad knowledge, coupled with his spiritual strength. Adding to the combination of *Ṣūfīsm* with *shari'a*, in his works, which shows his general spirit, in reform and *dawah* were of great help, in the acceptance of the new teachings of the Sammāniyya.'The Sammāniyya *ṭarīqa* in Sudan has spread, through two axis: One through the efforts of the *Shuyukh* of the *Tayibiyyan* house, and the second through the grand students of Shaykh Aḥmad al-Ṭayyib, and their students after them, as well by those who were authorized by the *Ṭayyibiyan 's* house *Shuyukh*'. Therefore Shaykh Ȃbd al-Jabar al-Mubarak, the notable Sammani Shaykh and scholar went to specify, the most famous centres of the *Ṭayyibiyan* house *Shuyukh* as follows:

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[138] http://ṬabatalMaḥmoud.com/ar/modules/smartsection/item.php?itemid=3

1-The centre of the *ṭarīqa* at Um-Marriḥ runs by the sons of Shaykh Muhammad Sharīf Nūr al-Dā'im.

2-The centre of Ṭabat runs by the sons of Shaykh Ảbd al-Maḥmoud w.Nūr al-Dā'im.

3-The centre of Ṭabat the Eastern runs by the sons of Shaykh al-Bashîr w.Nūr al-Dā'im.

4-The centre of the *ṭarīqa* at Jebal Awalīya runs by the sons of Shaykh Ảbd al-Majeed w.Nūr al-Diam.

5-The centre of the *ṭarīqa* at Omdurman runs by the sons of Shaykh Qarīb Allāh Abū-Ṣāliḥ.

6-The centre of the *ṭarīqa* at Shaambat runs by the sons of the Shaykh Ảbdahman b. Shaykh Aḥmad al-Ṭayyib.

7-The centre of the *ṭarīqa* at al-Jabalein runs by the sons of Shaykh Idris b. Shaykh Abd al-Qādir b. Shaykh Ảbdr-Rahman.

8-The centre of the *ṭarīqa* at al.-Surrarab, the *Ṭayyibiyan* castle runs by the sons of Shaykh Ibrāhim al-Dusuqi b. Shaykh Aḥmad al-Ṭayyib.

9-The centre of the *ṭarīqa* at Abu-Gebeha runs by the sons of Shaykh Hashim b. Shaykh Abd al-Qādir b. Shaykh Nūr al-Dā'im.

10-And it has branches outside the Sudan, like that one in Ethiopia, which runs by the sons and the grandsons of Shaykh Ȃbd al-Maḥmoud[139].

There are two other famous of the *Ṭayyibiyan* house centres, which is Omaidan, Sinnār State, north of Dender, runs by Shaykh al-Sammāni Shaykh al-Bakrī (b.1954). This branch recently turned one of a well-reputed and active branch of which comes also to represent the *Ṭayyibiyan* house, is that one of Shaykh Bakri Shaykh Aḥmad al-Ṭayyib (b.1948) near al-Ḥõsh.

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[139] *Mūsāt al-dhikr bi ll-Sudan,* Khartoum, Voll, 2006, p.266.

Chapter Four

His writings

Aḥmad al-Ṭayyib, the writer

In the writings of the hagiographists as well the researchers Shaykh Aḥmad al-Ṭayyib has been described as a mystic scholar and a writer. This fact has been clear pointed out in the writingsof Shaykh ʾAbd al-Mahamud and Shaykh Ḥasan al-Fatiḥ[140].'Aḥmad al-Ṭayyib wrote prolifically; in fact, a voluminous and unprecedented producer of writings was diagnostics of his generation, though he stood out of clearly from the rest in this regard. The bulk of his works treated mystical themes [141]. The Sudanese noted historian Muhammad Sa'id al-Qaddal (d.2008), has described him as the only sole *Ṣūfī*, who comes to write on the philosophy of *ṭaṣawwuf*, he states ;'And Shaykh Aḥmad al-Ṭayyib was the only *Ṣūfī*, who wrote on the philosophy of *ṭaṣawwuf*, despite what dominates his writings of quotations, to the point it appeared as if it is *mukhtarat'*[142].

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[140] See ʾAbd al-Mahmoud Nūr al-Dā'im (1954, p.167, 168, 169, 170), and Ḥasanal-Fatiḥ (2004, p.139, 140, 141).

[141] Neil McHugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic*, 1500-1850*. Evanston. Northwestern University Press.1993:139.

He is supposed to have authored over thirty works and treatises. The following is a list of the important works that still exist today, and can be traced back to him with credibility. A numbers of books, tackled the areas of prayers upon the prophet, *tawḥid*, *aḥzabs*, and supplications.

In Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renowned historian R.S. O'fahy has stated the following authoring books for Shaykh Aḥmad al-Ṭayyib:

1-*Hizb al-aman min satawat al-zaman*.

for a comm. see 'Abd al-Mahmud b. Nur al-Daim, *Minhat al-Rahman*.

Publ. Omdurman: Aḥmad al-Badawi al-Samani, 1955, 34pp: together with Abd al-Mahmud Nur al-Daim, *al-Jaysh al-Mansur* (SLUK 3844); *Hizb al-man min satawat al-zaman ... wa ba'd min al-dua al-mathur*, Cairo: Aḥmad al-Badawi al-Sammān i, n.d.,15 pp, (SLUK 515644); Cairo *Dar al-adab*

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[142] See Mohammad Sa'id al-Qaddal-Imam al-Mahdi, 1992, p: 30.

al-arabi li'l tiba'a, 1375/1956; Cairo: *M. Nahda* 1397/(1977)[143].

2-*Hizb al-Jalal.*

Qarib Allāh, *ṭarīqa* Sammāniyya, 21.

3-*Hizb al-Jamal*

Qarib Allāh, *ṭarīqa* Sammāniyya, 21.

4-*Hizb al-Kamal.*

Qarib Allāh, *ṭarīqa* Sammāniyya, 21.

5- *al-Jawhar al-farid fi ilm al-whda wa 'l-tawhīd.*

Publ. as K.*al-Hikam al-Musamma bi' l'-Jawhr al-farid fi ilm al-whda wa l'tawhīd*, Cairo: M.al-Misri 1955 262 pp(SLUK 3846); Cairo: *Dar al-tiba'a al-Muhammadiyya* 1389/ 1969.

6- *Khawass al-asma, fi baid khawass al-thulth al-thani min sir al-assrar.*

Partial comm. on author's *sir al-asrar.*

Publ: Cairo: M.al-itimad 1379/1959, 64 pp. (SLUK 3847).

7- *Kitab an al-basmala.*

In twenty five chapters.

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

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[143] R.S.O'Fahy. Arabic Literature of Africa, Volume 1 Writings of Eastern. Volume 1 Writings of Eastern Sudanic Africa to c. 1900, the renownd historian . E.J.Birll, 1994- p-96.

8- *Kitab fi 'l-buruj al-ithnay ashar*. on astrology.

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

8a- *Kitab al-Hikam; see al-Jawhar al-farid fi 'ilm al-wahda wa'l-tawhīd*.

9-*Lahut al-Wisal*.

Prayer: for comm. See, Abd al-Mahmud Nur al-Dai, Sharh lahut al-wisal.

10- *Mukhtasr Salwat Aḥmad al-Ṭayyib*,

Ms: Khartoum (NRO), misc., 1/23/ 253, 28 Safar, 1360/27 - March 1941, pp1- 119.

11- *Mukhtasr Ratib al-sa'da*. A precise of *ratib al-sa'da*:

for comm. See, Abd al-Mahmud Nur al-Daim, *Shahd al-ifada*[144].

12- *al-Munajat*.

Publ: Cairo: M. al-Misri 1955, together with *al-Nafas al-Rahmani* (no. 14 belwo).

13- *Miftah al-qulub*.

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

14- *al-Nafas al-Rahmani fi'l-tawr al-insani*.

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[144] Ibid: 97

Analysis in Mahmud (1968), 75 -92. A wrok modelled on (*ala nahj al-Hikam al-Ata'iyya of Ibn 'Ata Allāh al-Sakandari*. Cd. 1309; v.GAL 11, 118-19. S. H 46).

Ms: In the possession of the Sammāniyya of Tabat (photocopy in Bergen).

Publ: *as al-Hikam al-musama bi l-nafas al-Rahmani fi'l-tawr al-insani*, Cairo, M. al-Misri, 1955.

15- *Ratib al-Sa'ada*.

See Hasan (1975), 135 -36.

16 - R. *fi 'l-kimiya*,

Qarib Allāh, *ṭarīqa* Sammāniyya, 20.

17- R. *fi 'ilm al-kimiyya*,

Qarib Allāh, *ṭarīqa* Sammāniyya 1940, 20.

18- *Sir al-asrar fi dhikr al-salat l-nabi al-mukhtar*.

Publ: Beirut: *al-Maktaba al-thaqafiyya*, n.d., 143, pp; n.p., 1320/1902 -3, *as sirr al-asrar wa 'l-salawat al-Ṭayyibiyya al-ukhra wa salawt al-shaykh 'Abd al-Mahmud Nur al-Da'im*, Cairo: M. *al-tijaariyya*, 2nd pr., 1375/ 1955 -56. pp 48 (SLUK 3845), Cairo: *Dar al-qawmiyya al-arabiyya li'ltiba'a* 7th pr., 1389/ 1969, 175, pp; Khartoum: MK. *al-tawfiqiyya*, n.d., Wad-Madani: Mudawwi al-Hajj, n.d ..

19- *Sirr Sir al-asrar*,

Qarib Allāh*, ṭarīqa* Sammāniyya, 21[145].

He has enjoyed and conferred with many titles, symbolically come to show, that exalted calibre and status that he has realized. Of these nicknames: the mountain of elixir (*Jebal* elixir), the Sultan (*al-Sulṭan*), the helper (*al-qawth)*, the pole (*al-qutb*) , the man of *Um-Marriḥ (rājil Um-Marriḥ*).

Al-Hikam book

In his noted book of aphorism, the Shaykh Aḥmad al-Ṭayyib states: 'The first *maqām*, in the *ṭūruq* of the people of Allāh, is the repentance for Allāh, and committing to His obedience, by fear of Him, and keeping patient upon the Will of Allāh, and *zuhd* on the other, than Allāh'. Moreover, of the gems of his pearls of wisdom, his saying: 'Never will take you out of witnessing the delusion and fantasy, except the abundance of remembering Him, with sincerity and supplication". The author of the "Holymen of the Blue Nile: The Making of an Arab Islāmic Community", Neil McHugh (1993), has attributed to him, the saying: 'Do not love a man who performs outward *karāmāt*, and leads the people therewith; he corrupts His religion and will of a certainty return to his master'. And in the very same book he writes in the description of the perfect Shaykh, by the words: "the perfect Shaikh is the one who has acquired the transmutation of his self '*fani' 'an nafsihi'* and abides in Allāh *baqi bi-rabbihi'*. He is the one who unveils for the aspirant not the reality of the creation '*al-Athar'*, but the reality of the Creator "*al-Muaththir*".[146]

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[145] Ibid:97.

***Al-hikam* footnotes**

It includes a set of sixty wisdom goes in line style *nasaq* of Ibn A't 'Allāh's al-Sakandari wisdoms. They are wisdoms pointsl through which the *murīd* of *kashf* revolve around *yahaliq*, Shaykh Abdal-Mahmoud has explained it in/ by his book *al-Assrar al-Qudiyya fi sharh al-Hikam al-Taiyyabia*, it is available at National Records (NR) in Khartoum.[147]

Al-Jawhar al-Farid fi 'Ilim al-Tawhīd

It is an explanation to *matnal-Hikam*, the writer (Aḥmad al-Ṭayyib) has explained. He explained it on the light of the great teachers of Islāmic Ṣūfsīm sayings, in which the impact of the Shadhali School clearly has been manifested. There is a manuscript of the book in Bergen University, and another one at Tabat al-Sammān i on the Blue Nile, it has two edition (1955-1969), at Muhammadiyya Printing House at al-Ahar al-Sharif. The book is a major عمدة to the study thought of Aḥmad al-Ṭayyib b. al-Bashir and his gnostic views[148].

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[146] Khadiga, al-Tayyib, Karrar. Aspects of Sufism in the Sudan, A thesis submitted for the degree of Master of Arts of the University of Durham, School of Oriental Studies University of Durham, 1975, p.103.

[147] Gammar al-Dawla Zain al-Abdeen. p-18

Aḥmad al-Ṭayyib most important work is his book *al-hikam* known as *" al-jawhar al-frarid fi ilm al-whada wa al-tawheed*". In this, he spoke on some of *tawheed* issues. He began the book with an introduction through which he explained the meaning of *basamala* (In the name of Allāh, the Compassionate, the Merciful), supported with quotations from the sayings of *Sahaba*, such as Ali. b. Abi-Talib, and of some of the sayings narrated in the matter. Also, he discussed the meaning of *tawheed*, which he emphasized as the first base of Islāmic principles. He also went to debate the issue of Allāh's *marifa*, and he divided it into three types: the obligatory

wajib, the impossible *mustahil*, and the possible *mumkin*. And he went to speak on the Ṣūfī's knowledge, and mainly the select, *al-khawas*, as he named, he says that their knowledge's of Allāh, is inspirational *ilhamiyya*. And the meaning of *la ilah ila Allāh* to them, is to witness by your own heart and to be present by your own ------, and taste by your own soul, that there is no DOER in the existence but Allāh, and he says it is acquiring and gifted knowledge, and it is for *a waliyya* without mediation *wasta*, and for the prophets with mediation *wasta*, that the *waliyya* revelation is intuition and the prophets revelation is the angels. In addition, Shaykh Aḥmad al-Ṭayyib in the very same book went to speak on the virtue of the prayer upon the prophet (pbuh), and some other related *tawhed* matters related to *tawheed*[149].

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[148] Ibid: 18

Hizb Al-Aman

Aḥmad Al-Ṭayyib Al-Bashir's known *Hizb* (*Hizb Al-Aman*) is the most celebrated within the Sudanese Sammani: "Anyone who reads it once in day and night will be saved not be harmed from any creature. If he reads it once and his family will be saved. If he reads it twice, he, his family and his nieghbours will be secured. If he reads it three times, all the village's people he lives in will be secured. If he reads it five times, he will get anything he needs. In cases of great disasters, it is read forty-nine times. Aḥmad Al-Ṭayyib Al-Bashir managed to equate *Hizb Al-Aman* with known *hizbs* of that era. In doing so, he assured his independence. It has been recorded, that this litany has many virtues and is very useful for protection from all afflictions or harms of whatever can harm. (e.g. humanbeing, jinn, *satan*, animal or creeper) For protection, the litany should be read once in the morning and once in the evening. In situations of fear, or danger can be read 7 times in the morning and 7 times in the evening. Also can be read 49 times in situations of difficulty.

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[149] Raba'a. Ali . Osman. *(1996). Tarikh al-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi alFitrah*(1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History, p-96.

From amongst the greatest remembrances (may Allāh be pleased with him), which incited as well commanded his students stick and being observed to, is the recitation of the Qur'ān, in the morning and evening. So, he used to instruct some of his students, to read *al-subu*, some others, one and two chapters of the Qur'ān, and so on. He was always known for inciting his *murīds*, to read his *ṣalāwat*, prayers which he composed in the honour of the prophet (PBUH), mainly his *salāt sir al-asrar*, the secret of secrets. In addition to his *salāt al-Lahotiyya*, and the others of his *ṣalāwat* upon the prophet. Also, he encouraged reading *hizb al-amān*, the incantation of safety, and his well famous *ḥizb*. Moreover, he encouraged his students to read *la ḥawla wa la quah ila bil lah*, There is no strength nor power except by Allāh (45 times) in the morning and evening. Adding to that he incites reading *al-*

Fatiḥa, the opening *surah* (121 times), in the morning and evening. Also, he encouraged reading the name *al-Kafi,*the sufficient one(101times) in the morning and evening[150].

Great sayings of wisdom have been attributed to him. While some others praising words, pointing to that grand and sublime status of his, among the great ranks of *awalīya,* have been said on his favour. ‘Of his speech (may Allāh be pleased with him), his saying: In the prophetic communion, the prophet (PBUH), never addressed me, except with al-Ṭayyib my son'. Also, of his speech 'I was in a *hadrah*, with all the *awalīya*, a call from Almighty (SWT) said: 'O the folk of *awalya*, al-Ṭayyibis among your Sultans'. And among his recorded sayings is "For every *walī* there is a path from (one of) the Names (of God); for me they are all paths. "Today your Shaykh (Aḥmad al-Ṭayyib) is the Shaykh of all Shaykhs" And again, "The Messenger of God may God bless and grant him peace – has not been veiled from me for an instant. I have not said or done anything without his permission. 'No one today is as close as I to the Messenger of God"[151].

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[150] ʾAbd al-Mahmud Nūr al-Dā'im.*Azāhīr al-ryiāḍ fi Manāqib al-Arif bi'llah Al-Shaykh Ȧḥmed al-Tayyib* . 1965, p.164.

Aḥmad's Al-Ṭayyib contemporaries

It is often argued that Aḥmad b. Idris has influenced many of the Sudanese Ṣūfīsts including Aḥmad Al-Ṭayyib Al-Bashir. However, it is most probable that they never. This is because when Al-Sammān died in (1775), Aḥmad b. Idirs (b. 1749/50) was fifteen years old. Aḥmad Al-Ṭayyib Al-Bashir (b. 1742) at that time was thirty - three years old. Ali Salih Karar mentioned that Aḥmad b. Idris (b. in *Fez* in 1163 A.H./ 1743), left to *Hijaz* in (1779- 98), reached Mecca in the last days of (1213 A.H. / 1799). In other words, when Aḥmad b. Idris reached Mecca for the first time he was thirty - nine years old. Aḥmad Al-Tayib Al-Bashir visited Hijaz in the period between (1760- 1775), because he met Abd Al-Karim Al- Samman in this visit. Therefore, Aḥmad b. Idris couldn't have met Aḥmad Al-Ṭayyib Al-Bashir in the Hijaz. Aḥmad Al-Ṭayyib Al-Bashir visited Egypt in his second visit to the Hijaz, where he attended studies under Muhammad Al-Amir, the famous scholar[152].

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[151] Neil McHugh. Holymen of the Blue Nile, 1993, p:138.

[152] Ibid: 106

Absence of any reference to Aḥmad b. Adris in the Sudanese Sammani literature as well as correspondences is a good prove of absence of his influence over Aḥmad Al-Ṭayyib Al-Bashir. This point proved the argument that the revivalist and reformist spirit inside the Sammāniyya *traiqa* in Sudan could not be attributed to the local objective conditions prevailing in the Sudan that necessitated a revived *ṭarīqa*, more organized and more scholarly oriented. This revivalist spirit could be noticed in the other intellectual production of the Ṣūfī *turuq* in the Sudan that were contemporary to the Sammāniyya *ṭarīqa*, such as Aḥmad b. Nassah's *Al-Ibana Al-Nurriyya* in the Khatmiyya *ṭarīqa*. However, the Hijazi influence over the Sammāniyya *ṭarīqa* in the Sudan, though it was not decisive, was transmitted through the close relationship of Al-Sammān and Aḥmad Al-Tayiib Al-Bashir. Even after coming to Sudan, Al-Sammān did not stop contacting Aḥmad Al-Taiyyb Al-Bashir, as proved by their correspondence. When he returned to the Sudan in (1764-67), Aḥmad Al-Ṭayyib Al-Bashir, was accompanied by some of the disciples of Al-Sammān such as *Jawdat Al-Sulaymi*[153].

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[153] Ibid: 107

After much travelling, he returned to the Sudan, visiting on the way Shaykh Hamad b. Muhammad al-Majdhub at al-Damir.

Back in *bilādal-Sūdan*, Aḥmad al-Ṭayyib possessed enormous advantages over his contemporizes – in one of many parallels with the career of Aḥmad wad Isā – on account of his extensive travels and studies and his activism. The material resources inherited from his forefathers and the strategic location of Umm-Marriḥ cannot also have failed to contribute to his remarkable success during the ensuring five decades in attracting to his cause across – section of the *Ṣūfīs* and *ulamà"* of the riverain Sudan. For the first time in the Sudan, an entire *ṭarīqa* network emanated from, and recognized the precedence, of a single man[154].

He settled at his birthplace in 'Ȧbd allabi territory north of Omdurman, and acquired a great reputation as a holy man. During the regency of Nasir, i.e. between 1788-9 and 1798, he was invited to Sinnār to cure the regent's brother, and was granted an estate. Shaykh Aḥmad al-Ṭayyib acquired an immense reputation as teacher, and a worker of miracles, because of this reputation, he was invited to Sinnār by the ruler there to cure his paralyzed brother. It said that the sheik miraculously performed the cure, and was given an estate, near Sinnār'. Subsequently his influence has left its mark, in the Sudanese society. After dwelling in the south for seven years, however, he returned to his ancestral home, where he died in 1824.

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[154] Neil McHugh. Holymen of the Blue Nile, 1993, p:138.

Shaykh Aḥmad al-Ṭayyib has traveled throughout the Sudan, and the outside, with that sacred inspiration and mission: to revive humanity and reveal the truth to everyone's heart. He was not only a scholar but also a highly endowed spiritual master conveying the message. He brought spiritual illumination to the hearts of thousands; Muslims and Non-Muslims. His prayers had given hope to many that were struck by incurable illnesses. People around the world that he had visited felt the sweetness of his presence. Many were attracted by his sincerity, others by the manifestation of a divine light, which encompassed his entire being and many others, by his friendly and compassionate attitude. His blessed presence and spiritual magnetism had given new impetus to the religious and social lives of thousands. He had gained high esteem in everybody's heart and continues to be remembered, by so many as a great *Ṣūfī* and spiritual leader. Shaykh

Aḥmad al-Ṭayyib has visited Ḥijāz, Egypt, Iraq, Syria, Jerusalem, as well many Sudanese cities and villages[155].

One of the most famous foreign visits paid by Shaykh Aḥmad al-Ṭayyib, after that remarkable of the Ḥijaz was to Egypt. 'While in Cairo, Aḥmad visited *al-Azhar*, where he attended some lectures, given by Muhammad al-Amir, a famous Egyptian Māliki scholar, who was said to have treated Aḥmad with honour. It was probably because of this connexion, that Aḥmad al-Salawi; himself a student of Muhammad al-Amir, late after the Turco-Egyptian conquest, cultivated close relations with Aḥmed, married one of his daughters, and named after him. Aḥmad continued his journey to the Ḥijaz, where he performed the pilgrimage, and stayed for some time, with his teacher Muhammad al-Sammān, who later permitted him (*adhinlahu*) to return to the Sudan, to pursue his career[156].

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[155] Ḥasanal-Fatiḥ, Qarīb Allāh.*Al-Dur al-Dīni wa al-Gitimai wa al-Fikeri ll'ṭarīqaal-Sammāniyyah).*Muhanad. M. A. Khartoum.2004, p.114.

[156] Ali, Ṣāliḥ, Karrar.Ṣūfī Brotherhood in Sudan. Hurst. London.1992, p.

Chapter Five

Al-Tayyib's major teachings

During the final years of the Funj regime the Sammāniyya Order came to prominence. This order, founded by Muhammad b. Abd al-karim al-Sammān (d.1189/1775), was introduced into the Sudan by Aḥmad al-Ṭayyib al-Bashir (d.1239/1824), who hoped to establish a new Order that would replace the prevalent Ṣūfī fragmentation by a unity under his spiritual guidance. During his time, al-Bashir represented the intellectual peak of Sudanese Ṣūfīsm[157]. He not only broke the isolation characterizing the shaikh's world by forging close links with the great centers of Mecca and Medina, and Cairo. But he also authored numerous works that revealed a great philosophical depth. Besides showing the influence of Abu-Hamid al-Ghazali (d.505/1111), he notably showed the influence of the theory of Muhy al-Din b.'Arab (d.638/1240), of the 'Unity of Being' (*Wahdat al-wujd*) and other influence coming from the mystical philosophies of al-Husain b. Mansur al-Hallaj (d.309/922), Shaihab al-Din al-Suhrawardi (d.587/1191), Abdal-Karim al-Jili (d.ca.832/1428)[158].

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[157] Mohammad. A. Mahmoud. Quest for Divinity.A critical Examination of the Thought of Mahmoud.M.Taha. Syracuse University Press. 2007. P. 2.

Reformist ideas were disseminated in Sudan in particular by the members of new brotherhoods most prominently the Sammāniyya and branches of the Idrisyya. The teachings of Abdal-Karim al-Sammān (1718-1775), who positioned the prophet Muhammad and the doctrine of the coming Mahdi at the center of the Ṣūfī universe, was spread in northern Sudan by his most important student, Aḥmad al-Ṭayyib b. al-Bashir, starting in 1800. Bashir gained influence over many clans and extended power into west Kordfan (Kurdufan)[159].

Aḥmad al-Ṭayyib emerged as the acknowledged *mujadid* of the eleventh century.

The spread of revivalist Ṣūfīsm in Sudan contributed a key dynamic Ṣūfī renewal, as elsewhere, went back to teachers in Mecca and Madina. Of Moroccan origin, Aḥmad b. Idris Al-Fasi (1760-1837), was probably the most important of these. His disciples, who move in North Africa and the

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[158] Ibid

[159] Werner Ende & Udo Steinbach. Islam in the World Today, A handbook of Politics, Relgion, Culture & Soceity. Cornell University Press, London, 2010, p. 471.

Arabian Peninsula as missionaries and pilgrims, and their descendents, founded and led what became tow of the most important Ṣūfī orders in Sudan, the Khatmiyya and the Mirghaniyya (Holt 1970-19-20). A Medinan- based Shaykh, Mohammad Ibn, Abdul-Karim Al-Sammān (1718-1775), founded another important order, the Sammāniyya, which spread in Sudan through the preaching of Aḥmad Al-Ṭayyib Al-Bashir (1742/3-1824), a renowned *Mujadid* and Shaykh[160].

Aside for his own intellectual and spiritual prowess, al-Sammān has become famous on account of another disciple, Aḥmad al-Ṭayyib (d. 1824), who spread his ideas in the Sudan as the Sammāniyya order[161]. The first new impulse came from within the Khalwatiyya tradition represented by the affiliation stemming from Muhammad b. 'Abd al-Karim al-Sammān (d.1775), which was brought to the Sudan by the returned Sudanese scholar, Aḥmad al-Ṭayyib wad al-Bashir (1742/3 to 1824)[162]. He came to be known as a reformist Ṣūfī master for those who put together mysticism and orthodoxy keeping a balance between them. The most salient aspect of Shaikh Aḥmad al-Ṭayyib's Ṣūfīsm was his struggle of developing and reviving a mystical orthodoxy in place of prevailing Ṣūfīsm. Therefore, he denounced particular Ṣūfī doctrines and many prevalent practices of Ṣūfīsm that he thought to be inconsistent with the Islāmic *Shariah*. He expressed his strong disagreement with many well-established spiritual Ṣūfī doctrines.From all this, it is not difficult to infer that Shaikh Aḥmad al-Ṭayyib was an Islāmic reformist and an orthodox legalistic Ṣūfī at the same time. Therefore, Aḥmad al-Ṭayyib movement of Islāmic reformation and renewal was also an endeavour to foster an orthodox spiritual revival. To accomplish this purpose, Shaikh Aḥmad al-Ṭayyib exerted all his efforts to restore traditional Islāmic *Sharia* as well as a mystical path based on Islāmic orthodoxy. He strongly believed that Islāmic law (*shariah*) and Ṣūfī path (*ṭarīqah*) were essentially inseparable and that there can be no discrepancy or inconsistency between them.

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[160] John Chalcreaft. Popular Politics in the Making of the Modern Middle East.Camboridge University Press. 2016. P-133,

[161] http://www.tijani.org/shaykh-Aḥmad -tijani-and-the-founding-of-the-tariqa-tijaniyya/

[162] Louis Brenner. Muslim Identity & Social Change in Sub-Saharan Africa. Indiana Univeristy Press. 1993.

However, with the coming of the *ṭarīqa* into the Sudan, Shaykh Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *ṭaṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of al-Sammān's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Shaykh s of his day seeking to persuade them to unite under his leadership[163].

Aḥmad al-Ṭayyib is one of the pioneer of the Islāmic thought in western Sudan, has activated the religious and spiritual revival movement at the late of twelfth and the early of thirteenth *Hijri* century. His impact on our thoughtful life is undeniable, for it casts its shadow on our social, religious and political life.

It is not a secret that the potential powers in the method of the serious purification, on its social motion and its ethical/ moral developing, choose out of its member an influential - dynamic personality stirs that static mood which it initiate to abstract power, looking for its ends consolidated with victory and success, appealing to the revolt against the frustrated reality and transmitting for a living movement, retrieve or back to religion its seriousness and brightness, reviving its practice *Sunnah* and dignity *waqar*.

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[163] Dirasat Ifriqiyya. Khartoum, Issue No 13, 1995, P: 42

Among us a living example like Shaykh Aḥmad al-Ṭayyib al-Bashir (1155 H- 1239H), and Aḥmad b. Idris al-Fasi (1272 H - 1253 H), and Ahamd al-Tijani (1150 H- 1230 H). These leaderships have contributed on the emergence of the religious movement reform like Osman Dan Fadio (1169 - 1233 H), on its impact the Sokoto State has appeared, and Omer b. Said al-Futi (1210- 1253) comes following the trace in the lower Senegal till he reached Futa Jallon mountains, the first one was following the Qadiri doctrine, and the second on Qadiri - Tijani doctrine. This followed by the Sanusi movement in east Africa, led by Mohammad b. Ali al-Sanusi *al-Akbar* (1202 - 1276 H), and then the reform movement which led by Imam Mohammad Aḥmad b. Abd Allāh al-Mahdi (1259 - 1299 H), in western Sudan. The two last movements were of reform feature, the first one was of Qadiri - Idrisi doctrine, and the second was on Qadiri-Sammani doctrine, which Aḥmad al-Ṭayyib b. al-Bashir has raised its flag. The connection between these four movements calling for the revival of the *Sunnah*, and combating the innovation *bida'a,* enjoining good and forbidding evil, and reviving *jihad* in the way of Allāh[164].

A person may ask why this impact does not appear at the beginning of the founder's time. The answer is so simple: The educational trends at the construction stage, unlike that one at the firm establishment stage, for each stage has its own men and positions. The spiritual motion in the way of purification ***tazkiyya*** being a collective mind, choose the purest and the most devoted heart of a man tracing the ***Mohammadan*** footstep, capable of causing the changing, having its own tools, of what he has inherited of the divine virtues and ***Mustafawyyan*** ethics, after striving the self, sincere with the Truth (Allāh), and then sincere with the creation, deputies the prophet (pbuh) in his own nation ***ummah***, invited from the Truth (Allāh) state ***hal***, and saying ***maqaal***, has an authorization, not a pretender, nor whim, his beginning is burning and his end is illuminating, and the judgment of his ***dawah*** is by its endings not beginnings[165].

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[164] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p- b

His legacy

Aḥmad al-Ṭayyib continued the spiritual chain of *Junayd Baghdadi*. His contribution to thought in the Muslim world earned him the title *qutb*, meaning, "the pole". Aḥmad al-Ṭayyib, along with his students and grandsons laid the groundwork for great contributions in Sudanese society encompasses Scholarly, spiritual, political and social influences.

Scholarly Impact

Since its arrival to the land of the Sudan on the second half of the nineteenth century, the Sammāniyya has caused profound and great impact. The *ṭarīqa's* contribution could easily be experienced in the way that successfully has spread its wings to reach and cover each inch of the huge land of the country spiritually, socially, economically, and scientifically. However, the great credit account in favour to the Sammāniyya beside its deep wide religious impact, is its living scientific legacy, representing in the contribution of educating and rearing the Sudanese man, as well spreading the virtues set on asceticism, the love of good, and abiding with the manners of the owner of the *shari'a* i.e. the prophet Muhammad (PBUH)[166].

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[165] Ibid: ث

In the academic circles as well a in *Ṣūfī* studies, the Sammāniyya has been viewed as a reformist, revivalist *ṭarīqa*. Many writers and researchers have gone to deal with the *ṭarīqa* as such. 'By the start of the nineteenth century, the Sudan began to receive representatives of *Ṣūfī* reformism groups, which began in Ḥijaz (Saudi Arabia) and other parts of the Islāmic world, during the eighteenth century. Chief among these movements were the Sammāniyya and the Khatmiyya[167].'About the same time, access to the mystical knowledge of the *Ṣūfī* orders was opened up to commoners. The reformist Sammāniyya Order, which had been a noble preserve to this point, began to spread down the social hierarchy. By 1910 it was almost a mass movement. Collins gives several descriptions of its impact on Bira in the 1930s, where the local ruler was a great devotee of it along with

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[166] 'Al-Tayyib al-Balal Munir Daf Allāh. *Rashafat al-Mudam*, unpublished PhD thesis, Omdurman Islamic University ,2011, p:20.

[167] MuṣṭafāAbdelwahid. The rise of the Islamic movement in Sudan 1945-1989. the Graduate Faculty of Auburn University, 2008: 84

Gama from Ara [168] .The late eighteenth century was characterized by severe political instability. The same period witnessed the introduction of the revivalist *ṭarīqas* such as the Sammāniyya which was founded in Medina (Ḥijaz) by Muhammad b.Άbd al-Karim al-Sammān, who was born in (1130/1718) and died (1189/1775) in Medina (Ḥijaz). He was a Meccan *'alim* and a *Ṣūfī*. The main revivalist is the Khatmiyya which was founded later by the Ḥijazi- born scholar Muhammaad Uthman al-Mirghani. Both *ṭarīqas* played an influential role in Sudanese history during the nineteenth century and also in contemporary politics. Out of the Sammāniyya sprang the Mahdisit religious movement, which ended in the *Ansar* sect that was later represented by the Ummah party. The Khatmiyya *ṭarīqa* which is the most important in Kassala State played noticeable political role during the Turkish – Egyptian period, and during the colonial and post- colonial era[169]. 'Most of the people of northern and central Sudan, what I call the North, belonged to *Ṣūfī* orders. *Ṣūfīsm* had been present in the Sudan for some time, but in the nineteenth century it spread much more widely, under the impulse of new orders, many of them centered in nearby Mecca and Medina. Most of the West Africans who settled in the central Sudan were *Ṣūfī*, often with the same Qādiriyya allegiance as Uthman and his family, Muhammad Aḥmad combined his learning with affiliation and then became a leader in the order called the Sammāniyya. Most of these movements developed local roots and grievances, over against the "official" Islām of Egypt, symbolized often by the venerable Cairene university al-Azhar[170].The idea of the Sammāniyya revivalist and reforming *ṭarīqa*, has been stated by Richard Gray, in the Cambridge History of Africa (1975:70) vol.4, in a section devoted to the history and the influence of the Qādiriyya in Sudan, he has written: 'Towards the end of the Funj period, its predominancewas challenged by the introduction into the Sudan of two new orders,which, although linked with traditional *Ṣūfīsm*, bore witness to a revivalist and reforming spirit in the Islāmic world.'The first of these was the Sammāniyya, founded in the Hejaz by Muhammad b. 'Ábd al-Karim al-Sammāni (1718-75)[171].

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[168] Thomas Gibson. Indonesia: Global Flows vs. Local Knowledge Author(s): Indonesia, Vol. 69 (April.2000: 52.

[169] Amani, M. El-Obeid. *Ṣūfī brotherhoods in Kassala & Gedaref States*.2005, p.120.

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[170] David, Robinson. *Islam and the Spirit Cults in New Order Indo Muslim Societies In African History.*CUP. Edinburgh. 2004, p.172.

[171] (Ibid: 70).

'Whether what was going on with *Ṣūfīs*m in the eighteenth century was ‘neo-*Ṣūfīsm’* or a *ṭarìqa Muhammadiyya* movement or something else, it is generally agreed that this was the most important *Ṣūfī*m movement of the last three or four hundred years. It is also agreedthat the most notable of the *Ṣūfī* orders involved were the Tijàniyya of Aḥmad al-Tijàni (1745–1815), the Samàniyya of Muhammad ibn'Abd al-Karìm al-Sammàn (1718–75), possibly the Khalwatiyya deriving from Mustàfà al-Bakrī (1687–1748) and Muhammad al-Ḥifni(1688–1767), and certainly the three major orders deriving from Aḥmad ibn Idrìs (1750–1837): the Sanùsiyya of Muhammad ibn 'Alial-Sanùsi (1787–1859), the Khatmiyya of Muhammad Uthmàn al-Mìrghani (1794–1852), and the Rashìdi Aḥmadiyya, or Rashìdiyya,of Ibràhìm al-Rashìd (1813–74)[172].

However, with coming of the *ṭarīqa* into the Sudan, Shaykh Aḥmad al-Ṭayyib has gone with the same spirit of the revivalism trend of the Sammāniyya as the case in its birth, so his coming to the land of the Sudan with the new philosophy of *taṣawwuf*, which was not familiar to the Sudanese *Ṣūfīs* before, has opened the door so wide for the dissemination of al-Sammāni's teachings. In this concern Ali Salih Karrar (1992) comments: 'Aḥmad al-Ṭayyib was to infuse a new spirit into the Sudanese Ṣūfīsm, leading to a renewed emphasis, not only on such practical aspects of *dhikr* (remembrance, sc. of God, in communal ritual) and *madiḥ* (songs of praise), but also on philosophy of Ṣūfīsm. Aḥmad al-Ṭayyib was said to have found the Qādiriyya and the Shadhiliyya at very low ebb. He felt the need for reform and began to make contact, with the leading Shaykh s of his day seeking to persuade them to unite under his leadership[173]. 'The spread of the Sammāniyya order to the Sudan under the Sudanese scholar Aḥmad al-Ṭayyib w. al-Bashīr" (d.1239/1824) was another example of a Sudanese going out into the wider world, and bringing back new impulses. But the Sammāniyya was only the precursor for the spread of a number of other orders or brotherhoods that were to dominate the devotional life – and thus the writings – of the Northern Sudanese in the nineteenth century and beyond[174]. 'In context of Sudanese Islām , Mahdism evoked a mixed response, but the reactions to it, were equally intense in both approval and rejection. For one thing, Mahdism emerged from within Sudanese *Ṣūfī* Islām and spoke its language. The Sammāniyya *ṭarīqa*, in which Muhammad Aḥmad Ibn Abdullahi (the Mahdi) was initiated, arrived in Sudan as part of the neo- *Ṣūfī* wave of Islāmic revival, which swept the whole Muslim world at the beginning in the eighteen century[175].

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[172] Mark Sedgwick, Saints and Sons, the Making and Remaking of the Rashadi Ahmed Sufi Order, 1799- 2000, by Koninklijke Brill NV, Leiden, The Netherlands, 2005, p: 13.

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[173] Dirasat Ifriqiyya. Khartoum, Issue No 13, 1995, P: 42

[174] S, R, O'fahey. Arabic Literature of Africa.Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.1994, p.6.

As in Southeast Asia, India, North and West Africa, a new style of Ṣūfī orgnization was brought to the Sudan between 1780 and 1830 that marked a significant break with past. The coming of the new orders, Sammāniyya, Khatmiyya, Rashidiyya and others, was to lead to profound changes in the lives of most Sudanese Muslims[176].

This then, was a clear manifestation of *ṭarīqa*- way as a more active principle than had prevailed in the Sudan earlier[177].

New centeralized Ṣūfī orders such as the Sammāniyya and Khatmiyya reached Sudan, consciously missionary spirit, with a more hierarchical structure and different grades of novices and offices quite distinct from egalitarian Qādiriyya and Aḥmad iyya (Karrar, 1992:125-27). At the same time they are less flexible in their attitude to pre-Islāmic traditions, such as saint worship[178] or zar[179].

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[175] AbdelwahabEl-Affendi. Turabi's Revolution: Islam and Power in Sudan Grey Seal – London, 1991, p.19.

[176] Ali, Salih, Karrar. The Sufi Brotherhoods in the Sudan. p- ix.

[177] Nehemia Levtzion & Randall L. Pouwels. The History of Islam in Africa. Ohaio University Press. 2000.

The Sammaniyya *ṭarīqa* doctrine can be described as:

1- A method that took its teachings from *al-Madina al-Munawra,* on both the meaning and sensory level. For there is no Sudanese *Ṣūfī ṭarīqa* sharing such privilege.

2- The contribution of the *Ṭayyiban* house to the Sammāniyya comes with the contribution of knowledge on the global level, and this appeared clearly in the uniqueness of the works of my master Shaykh Aḥmad al-Ṭayyib, who chose the highest expressive way of his Arabic language, which comes at the top of the classical version of the language.

3- The influential contribution in forming the spiritual geography of the Sudan on both levels vertically and horizontally. It is not a secret to tell that, the contribution of the majority of the *Ṣūfī ṭarīqas*, in Sudan, before the coming of the Sammāniyya in writing, authoring andthen *irshad*, came into colloquial language, which is a language that permits communication only on the framework of those who speak and understand such language. The best plain proof manifesting this feature is the book of the *Tabaqat* of the renowned w.Dif Allāh (1722-1810)[180]. The Sammāniyya *ṭarīqa,* it is the oldest *ṭarīqa* that form the Sudanese mentality, and continued to practice the guidance, and giving *taslik*, and *bia'a*, in Funj State for about forty years. The Sammāniyya grew up with multi centres, and became one of greatest *ṭarīqas*, in the contemporary Sudan; as well it possesses the biggest scientific, spiritual and literary library[181]. Concerning the social impact of the Sammāniyya, 'It can be said that, the Sammāniyya, is the most Sudanese *ṭarīqas* of followers, and the most influential on the social sphere, with the most abundant production, in the literary as well the spiritual sphere[182]. The Sammāniyya *ṭarīqa* could be considered a progressive branch of the Qādiriyya, butat the same time, enjoys its own autonomy. The Sammāniyya distinguished with its, concern with *Ṣūfī* elite thinking, writings, and editing in this field. In fact the Sammāniyya, upon its arrival had found, the atmosphere ready, and this helps, in its expansion and spreading [183]. Upon its entering the Sudan, the Sammāniyya based and focused on presenting, the example, showing the model as a doctrine of *dawah*, and proselytizing techniques. The Sammāniyya*Shuyukh* introduced themselves, as religious scholars, and men of *ṭasawwuf*, have the methods in education, and social reforming and change, on Islāmic bases. Shaykh Aḥmad al-Ṭayyib had enjoyed all the qualities, which made him, qualified to play all the leading roles. The Sudanese accepted the Sammāniyya, as with what was appeared on them of science, and their own concern to science, mainly the Qur'ān, and the other sciences of the *shari'a*. The bulk of the Sammāniyya centres, which were established, in the Sudan, have a positive role, in the learning of the Qur'ān, and the other Islāmic sciences. And in each centre approximately there is a *khalwa*, for the memorization of the Qur'ān'.' Allāh Has granted, the *ṭarīqa*, a divine gift, rare to be found, among the Sudanese families. This gift has been represented in the ability of the eloquent linguistic expression, found in composing poetry, as well as books writing. This method is known to al-Mirghani, and al-Tijani, but through the Sammāniyya, a lot of poets have emerged[184] .The Sammāniyya is an open Sudanese *ṭarīqa*, since the second generation. Several famous *khalifās*, with such a high exalted status in the society, have appeared, and outside of the family of Shaykh Aḥmad al-Ṭayyibof those, for example: Shaykh Muhammad Waiq Allāh, at the area of al-Zariba, in west of Sudan, Shaykh Sharīf al-Khatim at Karkog, at the Blue Nile, and Shaykh Muhammad Shatoot at Medani, Shaykh Muhammad Tōm, at the central of Sudan, and his student Shaykh Birayer, at White Nile[185].

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[178] In fact the saints were not worship, they revered by the masses, and thier respect and reverence to them near reached the point of worshiping.

[179] Suson.M.Kenyon. The Spirit and Slave in Central Sudan, the Red Wind of Sennar. Palgrave, Machmillan, 2012.

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[180] ʼAbd al-Jabar al-Mubark.*Al-Shaykh ʼAbd al-Mahmoud- Haiathu wa Atharhu* 2004, p.167-68.

[181] Dirasat Ifriqiyya, issue No 41, Khartoum, 2009, p.28.

[182] Dirasat Ifriqiyya- Issue No 41- December, 2009, p.29.Khartoum.

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[183] Qaisr Mūsāal-Zyan.*Al-Fkr al-Dīni fi al-Sudan fi al-Qarn al-Ishrin*, UK, institute of Asian and African studies, 2010, p.28.

The socio-religious impact of the Qādiriyyah has also been in the educational and Islāmic missionary fields. The career of Qādiriyyah personages such as Shaykh cAbdu `l-Karīm al-Maghīlī, cAbdullah Suka, Jibrīl ibn cUmar, Uthmān ibn Fudi, Nasiru Kabara, Waziri Junayd and several other reputable Qādirīs has constituted shining examples of Qādirī teachers and itinerant preachers of their ages. They not only founded institutions where they imparted knowledge to students, preached the ideals and realities of Islām but they also encouraged their disciples to embrace Islāmic mysticism.

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[184] Ṭariq ʾAḥmed Osman.*Al-Tarīqah al-Sammāniyyah wa athrah al-Dīni wa all'jimai fi ll'Sudan* 1766- 1955. PhD in International African University, Khartoum, 2009, p.133.

[185] (Ibid: 133).

Two of al-Sammān 's disciples spread *a ṭarīqah*, called al-Sammāniyah to Sumatra and to the Sudan. One was `Abd al-Samad al-Palimbani (c. 1703-1788), who spent most of his working life in Arabia and initiated students from Sumatra into the Sammaniyah. The Sammaniyah was introduced into the Sudan by Aḥmad al-Ṭayyib ibn al-Bashir (d. 1823), who had been initiated by al-Sammān in Medina. The Sammaniyah, organized on a wider geographical and societal scale with a central hierarchical authority, expanded in the Sudan at the expense of the two older *ṭarīqahs*, the Qadiriyah and the Shadhiliyah, which had been adapted to the local parochial pattern of holy families[186].

For the one who studies the philosophy of *ṭaṣawwuf* in Sudan, he finds no *Ṣūfī* philosophy that deserves to be mentioned, only after the coming of Shaykh Aḥmad al-Ṭayyib who spread his Sammāniyya *ṭarīqa* in Sudan. The Sammāniyya has left a great impact on the life of the Sudanese inhabitants, not only on the religious aspects but in all the other aspects such as the intellectual, political and social. The intellectual impact has been the most prominent of the whole[187].

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[186] http://islamicus.org/khalwatiyah/

Thus, we find Shaykh Aḥmad al-Ṭayyib b. al-Bashīr" has elevated with the *Ṣūfīs*m thought in the Sudan. He has been linked it with Ibn Arabi theological school, when he spoke about the Unity of Witnessing, and the Unity of Existence. And then he has transferred with it to the Sunni philosophy of al-Ghazali on his speech on the theory of the *Mahammadan* Reality[188].

Thus, *ṭaṣawwuf* in the Sudan became connected with the local environment and had never been linked with the *ṭaṣawwuf* in the Islāmic world only after the coming of Shaykh Aḥmadal-Ṭayyib b. al-Bashīr" from *al-Madina al-Munawara* in (1766 A.D, 1180 A.H), and the arrival of the Sammāniyya to Sudan[189]

There has been significant reform and remarkable contributions laid by the Order in the Sudanese setting and beyond since the twentieth century till date.

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[187] Raba'a Ali Osman. *Tarikh al-Tarriqah al-Sammāniyyah wa Intishārah fi al-Sudan, fi al-Fitrah* (1766-1898), Unpublished MA thesis, University of Khartoum, Faculty of Education, Department of History 1996. P.94

[188] Ibid: P.96

[189] Ibid: P.94

However, with the arrival of the Sammāniyya to Sudan, the *ṭarīqa* has brought innovations; this fact was explained in the words of McHugh, who states:

> Prominent among its novel figures was the postulation of a single way (*Al-Ṭarīqa Al-Muhammadiyya*), the consequent harmonization and transcendence of the established *ṭurūq* the devaluation of diverse and divergent *silislas* in favour of submission to the *Shaikh* of the order, a strong affinity for orthodox disciples coupled with an aversion to non a literary production (litanies, doctrinal and philosophical treatise that has been sustain up to the present), in unprecedented the descendants and disciples of Aḥmad Al-Ṭayyib[190]

The above characteristics of the Sammāniyya *ṭarīqa*, may be noticed in the writings of al-Sammān and Aḥmad al-Ṭayyib al-Bashīr" respectively. One of the significant contributions of Aḥmad al-Ṭayyib al-Bashīr" to the *Ṣūfī* thought in the Sudan in general and the Sammāniyya in particular is his idea of the unification of the religious thought. According to his theory in this respect he argued that:

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[190] Amani Mohammad El-Obeid. The Sammāniyya *tariqa* in the Sudan,unpublished M.Sc. in political Science, University of Khartoum, faculty ofEconomic and Social Studies, 1997, pp. 108, 109.

> All the meanings of the one-hundred and the four holy books of the other religions is condensed in the Quran. The meaning of the Quran is condensed in the *Fatiḥa*.

In continuation to Al-Sammān's emphasis on Muhammadan Reality, Aḥmad al-Ṭayyib al-Bashīr" stressed the importance of praying upon the prophet Muhammad (PBUH). For him, it surpassed the merits of more than seventy *ghazwa*(Holy war) and it fulfils the needs of the disciple. Moreover, by the continuous praying upon the prophet, the disciple discover the door to see the prophet either sleep or awake. This itself leads to the *Hadra Al- Muhammadiyya* which is a basic concept in the Sammāniyya doctrine[191].

Aḥmad al-Ṭayyib al-Bashīr" developed a whole discipline of *Ṣūfī* knowledge (epistemology). He divided the *Ṣūfī* knowledge into five branches: 1) *al-Nasut* (Human) science, ii) *al-Malakut* (Anglican) science, iii) *al-Gabarout* (The Al-Mighty) science, iv) *al-Lahout* (Divinity) science and v) *al-Hahout* (Unity) science[192].

One noticeable criteria of the Sammani *ṭarīqa* in Sudan is that litanies developed by local Sammani *Shaikhs* are more celebrated than those developed by the founder, Al-Sammān , himself. For example, Aḥmad Al-Ṭayyib Al-Bashir's *Salat Sir Al-Asrar* is more circulated than Al-Sammān 's Salwat. This is could be attributed to the fact that, it is simple and takes shorter time than that of Al-Sammān 's. Another reason is that, books in which the litanies of Al-Sammān are written were not well circulated at the level of the mass - followers. This was due to the spread of illiteracy and the weakness to publish facilities. Moreover, the influence of the saint - figure (*Wali*) of Aḥmad Al-Ṭayyib Al-Bashir was very crucial in adopting litanies developed by him. In *Sir Al-Asrar*, each *Salat* is used for certain purpose which goes in accordance with the meaning of each Great time.

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[191] Ibid: 109.

[192] Ibid:110.

Aḥmad al-Ṭayyib managed to drew the *murīds* thoughts towards science and reading, in the past (meant in Sudan), it was confined to the narration of *karamat* and their sense of proud with. Thus, he managed to elevate the *ṭaṣawwuf* from the spiritual dimension to the thoughtful one. For he enjoyed an exalted highest position among the scholars and Ṣūfīs of his contemporaries.

The impact of Shaykh Aḥmad al-Ṭayyib in thought *alfikr* could be noticed on the saying of the *fageeh* Ahamd b. Isa al-Ansari, who says: "God bless, the imam the Gnostic, for previously we have thought that the *zuhud* is the end of stations (*maqāmāt*", the *fageeh*, pointed out to the saying of Shaykh Aḥmad al-Ṭayyib:" The first of *maqāmāt* in the path of the people of Allāh, is repentance to Allāh, and abiding the obedience of Allāh, and patience in the *murad* of Allāh, and *zuhud* on the other than Allāh"[193]. This saying emphasized that Shaykh Aḥmad al-Ṭayyib has led and caused a thoughtful revolution, changed a lot of Ṣūfī concepts that the Ṣūfīs prior to his coming believed on. He also, managed to leave his thoughtful impact in the Sudan through what he has written on *ṭaṣawwuf* and the sciences of religion, *tawheed* and *fiqh*. Through that authoring books he also successed on transferring the Sammāniyya's philosophy, which is in its origin, is his Shaykh's Muhammad b. Abd al-Karim al-Sammān philosophy, and the bases of al-Sammān 's culture is Moroccan and *Hijazian,* took it from his Shaykh Muhammad al-Daqaq the al-Maghrabi, and from Shaykh al-Kurdi Muhammad b. Suliman the *Hijazi* countries *faqeeh*[194].

There are rare studies on the popular tradition of colloquial *Madih* in Sudan. One relatively unexplored area is popular religious poetry (*Madih*ʿ). Very little poetry has been preserved from before 1800; thereafter, the volume grows dramatically until the Mahdist Revolution of 1881-85. The study of this corpus, both its form and content, would reveal much about the interaction between the classical and colloquial forms of the language and on the main themes of popular spirituality. Another trend was the emergence of a tradition of writing within the new brotherhoods that lasted over several generations; three striking examples are the Sammāniyya, the Majdhubiyya and Isma'illiyya Ṣūfī orders. According to Yusuf Badri, the Sammāniyya *ṭarīqa* is the pioneer in the development of proper Arabic language in Sudan. Before the introduction of the Sammāniyya in the Sudan, proper Arabic language was very weak, as is clear in *TabaqatWad* Dhayf Allāh. The researcher thinks that the vast poetry literature of the Sammāniyya Ṣūfī order needs to be thoroughly studied. This is because the Sammāniyya *Shaikhs* are characterized by vast authorship. Each Sammani *Shaikh* has minimum morethan ten books and volumes on poetry. Abdel Mahmoud Nur Al Da'im who wrote eighty five books on Ṣūfī doctrine and poetry is a good example. *Madih* of the Sammāniyya *Shaikhs* throughout the Sudan represents an unfolded area of research. This is because the Sammāniyya *ṭarīqa* in Sudan represents a compromise between the scholar and popular Islām. There are the great poets of the

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[193] Ibid: 97

[194] Qammar al-Dawla Zein Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, 197

Sammāniyya *ṭarīqa* in the Sudan since late 19th century such as Aḥmad Al-Ṭayyib Al Bashir (founder of the *ṭarīqa*), Mohammed Sharief, Abdel Mahmoud Nur al Dai'm, *Shaikh* Al Quarashi wad Al Zain, *Shaikh* Al Tom wad Bānnaqā, *Shaikh* Birair, *Shaikh* Qarib Allāh and others. *Shaikh* Al Bur'ai represents the most popular *Madih* composer in contemporary Sudan[195]. As a pioneer *Ṣūfī* order, the Sammāniyya has given such many notable and gifted poets, who have emerged throughout the different time and epochs, as spiritual heirs of Ḥasān b. Thabit. However, with prose, poetry has come to play a pivotal role, in the disseminating as well of the survival of the *ṭarīqa*'s traditions and teachings. The following are the most celebrated and illustrious *ṭarīqa's* poets.

1-Shaykh Ȁbd al-Maḥmoud w.Nūr al-Dā'im (1845 –1915)
2-Shaykh Qarīb Allāh w. Abū-Ṣālih(1866-1936)
3-Shaykh al-Fatiḥ Shaykh Qarīb Allāh (1915-1986)
4-Shaykh Hashim Shaykh Ȁbd al-Maḥmoud (1905-1969)
5-Shaykh Maḥmoud Said al-Abbasi (1881-1963)
6-Shaykh al-Jayīli Shaykh Ȁbd al-Maḥmoud (b.1948)
7-Shaykh Ȁbd al-Qādir al-Jayīli (1878-1965)
8-Shaykh Muḥammad al-Ṣabonabi (1898-1984)

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[195] Ibid.. 146.

9-Al-Makawi Moḥammād Bala (d.1943)
10-Shaykh al-Buri (1923-2005)
11-Shaykh al-Amīn al-Qurashî (1932-2010)
12- Muḥammad Aḥmad Nūr al-Dā'im- w-.Ddater (d.2012).
13-Shaykh al-Jayīli abū-Adakhira (b.1968).
14- Shaykh Seif Din Sūlaymān(b1960)
15- Shaykh al-Fatiḥ Shaykh al-Buri.

Shaikh Al Bur'ai (1923-2005) is one of the most celebrated Shaikhs of the Sammāniyya Ṣūfī order in Sudan. He managed to establish an open edged ṭarīqa that attracted large sections of the educated Sudanese middle class. Started as an individual Sammani order Shaikh in 1944, Shaikh Al Bur'ai gradually became popular for his unusual abilities of karama making, healing and mediation in tribal conflicts. During the 1980s he was able to achieve wide popularity among the middle class, as his poetry was broadcasted, published and propagated by the media. His poetry (Madih) which represents a complement to litanies dominated the media in Sudan for the last twenty years. Shaikh Al Bur'ai found individual solutions to the problems of the Sudanese middle class. In the 1990s, Shaikh Al Bur'ai appeared as a celebrated national figure who had strong ties with most Sudanese politicians either in the Sudanese government of the Ingazh regime or in the opposition circles. Shaikh Al Bur'ai practiced politics not as a politician but as a social reformer, who had different Khalawi providing charity works throughout Sudan. Shaikh Al Bur'ai's influence is reflected in the transformation into Ṣūfīsm of large numbers of the youth, intellectuals, professionals and employees of public and private sector. The Sudanese middle class has not been studied thoroughly. In the case of Sudan, the "middle class" is a product of colonialism. This fact led to an identity crisis of the middle class resulted out of the situation of collaboration with colonialism and being leaders of decolonization at the same time This fact resulted in the sequent limitation of the educated strata as a leading political faction. Due to identity crisis the educated middle class was divided into different factions such as the effendiyya and turbans which include the educated strata grew out of colonialism "effendiyya" and the other strata graduated from religious institution who studied Shari'a sciences "the turbans". Later it was divided into the main sectarian political powers and finally it was divided between advocates of secularism and advocates of Shari'a[196].

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[196] Amani Mohamed El Obeid Abdel Rahman. Middle Class and Sufism: The Case Study of the Sammaniyya Order Branch of *Shaikh* Al Bur'ai. A Dissertation submitted for the fulfillment of the

Religious impact

The Sammāniyya brought by Shaykh Aḥmad al-Ṭayyib has contributed on the revival of *ṭarīqa* Qādiriyya Bahariyya, which has been disseminated by Shaykh Taj Adeen al-Bahari in Sennar State, and his students like Shaykh Mohammad al-Hamim, and Shaykh Banaqa al-Darir, and Shaykh Hejazi b. Ma'ain, and Shaykh al-Din al-Tewim, and Shaykh Ageeb al-Manjoluk. This group has been followed by another, like Shaykh Abd Allāh b. Daf Allāh al-Araki, it has (Qādiriyya Bahariyya) manage to attract a lot of *murīds* and disciples. It has been prevailed by the spiritual dimension, in most cases it did not link with *ilm*, the speech on *kramat* overcome *istiqama* on it.

He won many adherents for the new order, and his descendants succeeded him as its local heads. Where the new teachings of Sammāniyya attracted many of the Gadiriyya Shaykh s to the new style of the *ṭarīqa*. Also, the personality of master Shaykh Aḥmad al-Tayyib had really impressed many previous Gadiri Shaykhs, drawing them to the fold of Sammāniyya, Thus Aḥmad al-Ḅasir (d.1829) and Muhammad Tōm Bānnaqā' (d.1851), Qādiri Shaykh s and

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requirements of the Ph.D Degree in Political Science, University of Khartoum May 2008, p-5.

religious leaders, of the Hallawiyyin and the Yaqubab clans of the Gezira respectively joined the Sammāniyya under the influence of Aḥmed[197]. These men later on became great Masters themselves.

He also initiated the scholar Aḥmad w.Isa Al-Ansari, who sent some of his own pupils, to be initiated by Aḥmed, among whom was Badawi w.Abu-Safiyya D.C.1848), a religious notable of the Bidayyia of Kordofan'[198]

It is not surprising that Wad. Al-Bashīr" should encounter some resentment and jealousy, because he possessed the self-confidence, proselytizing zeal, and critical attitude of a reformer[199].

The social impact

The period of the introduction of the Sammāniyya *ṭarīqa* in the Sudan was characterized by civil wars and tribal uprisings. For this reason the Sammāniyya *ṭarīqa* as a newly advent order, was able to attract popularity even among the leaders of the other *turuq* such as the Y'aqubab. Part of the importance of the Sammāniyya *ṭarīqa* lay in the classical standard of its teachings. Aḥmad al-Ṭayyib's book Kiab al-Hikam was the main fountain from which the disciples of the new *ṭarīqa* to use their own term " drank the cup of *Haqq*". Yusuf Badri mentioned the intellectual influence of the Sammāniyya, he states that:

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[197] Ali, Ṣāliḥ, Karrar.The Sufi Brotherhood in Sudan.Hurst. London. 1992, p.

[198] Dirasat Ifriqiyya. Khartoum, Issue No 41, 2009.

[199] Neil McHugh. Holymen of the Blue Nile, 1993, p:138.

> "The Sammāniyya *ṭarīqa* is different from the traditional Qadiri rituals in the sense that it was a mental exercise which trained the minds of the Shaykhs, so that they might write long and intelligent treaties and the minds of the disciples so that they could read and assimilate them, thus replacing their independence on the short rhymes of the shuth and oral tuition.

However, such reforms were governed by the local characteristics, internal realities and dynamics of the society.

One of these dynamics includes tribalism as one of the factors behind the spread of the Sammāniyya ṭarīqa. When Aḥmad al-Ṭayyib al-Bashir came to Sudan about (1760), the tribal institution was at its peak due to the weakness and the disintegration of the Funj Sultanate. The tribe then functioned as an independent State, this is explained in the following:

> In the last period of Sinnar (1700 - 1799), the advocacy of Islāmic legitimacy, the advance of trade and the rise of merchant class undermined the economic formations of Sinnar and coherence of the political system ultimately ended in vicious circle of civil wars. The provincial lords who competed with the Sultans for large share of surplus grasped the chance of the weakness of the central authority and proclaimed themselves independent. They did so in the name of the tribe which became consolidated as a socio - political power at the expense of the State[200].

The political impact

Ṣūfīs, however, responded creatively to the reforming challenge; they absorbed the emphasis on the Qur'an and *Hadiths* as authorities within their Ṣūfī framework, reduced the significance of ecstatic practices in their rites and reviewed the role of metaphysical tendencies in their beliefs. A notable feature of this reformed Ṣūfīsm was new attention to the life of the prophet manifest in growing numbers of ceremonies celebrating the birthday and biographies of his life, some in emphasing how they followed the path of the prophet gave themselves the title *ṭarīqa Muhammadiyya*. Not all Ṣūfīs were swept into these new forms of and behavuior, nevertheless, the overall outcome was a Ṣūfī revival in which old orders, were revitalized and new ones founded[201].

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[200] Amani, 126

This new Ṣūfī spirit was carried through much of Asia by the Naqshbandiyya who inspired notable movements in Indonesia, china, central Asia and the Caucasus. Network of the Naqshbandi scholars, moreover, played important role in much of India and the middle east[202]. This new Ṣūfī spirit was carried through much of Africa by orders flowing directly or indirectly from the Khalwatiyya, who had much influence in Egypt in particular amongst the *ulama* of Cairo's al-Azhar. There were, for instance, the Tijaniyya, whose influence spread to the Maghreb, the Nilotic and Central Sudan, the Sammāniyya, whose influence also spread to the Nilotic Sudan, Eretria and Ethiopia, the Sanusiyya, who spread from their headquarters in the Libyan desert through much of the *sahra*, and the Salihiyya, who became the dominant force in Somalia. Not infrequently these and other Ṣūfī movements raised calls for jihad. On occasion such jihads led to successful founding of Islāmic States as the case of the Sultanate of Sokoto, which was established in the early nineteenth century by Uthman dan Fodio in northern Nigeria, or as in the Mahdist State, which was established in the late nineteenth century by Mohammad Aḥmad in the Nilotic Sudan[203].

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[201] Knowledge, its transmission, and the making of Muslims societies.
[202] Ibid.

The Sammāniyya had predicted that the Mahdi would be one of its adherents. Moreover, one of its leaders,Shaykh Al-Qurashi wad Al-Zayn, had supposedly stated that his tomb would erected by the future Mahdi[204].

It is interesting that the centre of Al-Qurashi wad Al-Zain strengthened the expectation of the Mahdi. It was related to Shaikh Al-Qurashi's prophesy that the Mahdi, whoever he might be, once he rode his white mare, no one else would do so. While Mohammad Aḥmad was a pupil under Shaikh Al-Qurashi' the latter asked him to lead the prayers of the faithful who were gathered at some distance away and told his slave Sabin to saddle the mare of Mohammad Aḥmad. The latter rode to the prayer meeting, did his prayers and returned to Shaikh Al-Qurashi. Two months after Mohammad Aḥmad left for Aba Island, Shaikh Al-Qurashi died and after a few days the white mare followed him and no one had ridden her since Mohammad Aḥmad[205].

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[203] Ibid.

[204] Gabriel. R. Wurburg. Historical Discord in Nile Valley. Hurst & Company, London, 1992, p- 10.

In his ideological use of religion, Mohammad Aḥmad in search for unification abolished all Ṣūfī turuq and the use of schools of jurisprudence which were platforms for socio-economic cleavages. The ideological use of religion necessitates a reinterpretation of Islāmic texts to fit the objective conditions. For this reason, abolition of existing interpretation was a necessity[206].

Mohammad Aḥmad (the Mahdi) married Al-Nai'ma the daughter of Al-Qurashi wad Al-Zain who gave birth to Ali Al-Mahdi. This centre, as mentioned before, approved the Mahdism of Muhammad Aḥmad. This approval could be for two reasons: the first one is that in the tradition of the centre there was expectation of the Mahdi as a continuation of the Sammāniyya tradition. The second reason is the dispute between Al-Qurashi wad Al-Zain and Muhammad Sharif Nur Al-Daim before the claim of Mohammad Aḥmad to the Mahdiship. It is said that when Muhammad Aḥmad untended to leave Al-Qurashi wad Al-Zain after finishing study, Al-Qurashi told him that:

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[205] Amani,

[206] Ibid: 174-75

> We have something for you with us. It is your Mahdiship; it will not appear until my shrine is rebuilt again[207].

Aḥmad al-Ṭayyib's major teachings

From the works of the Shaykh his belief's and teachings were the same as *Ahlus-Sunnah Wal-Jama'ah*.

Al-Basmala

The emergence of the realm is Besmele. The " Besmele" is the formula bismillahirrahmanirrahim which means "In the name of God, The Most Gracious, The Most Merciful". In other words the realm occurred by the name of Allah who is Rahman (The Most Gracious) and Rahim (The Most Merciful). The realm is appeared by the Arabic letter ب (ba) which is the first letter of Besmele. Through the point under the letter ba the prayers are dissociated from Deity. The letter ba accompanies all the creatures and is in the order of Cem' (sum, total) and *Wüjûd* (existence). It means that all things existed and appeared because of the letter ba. The Arabic letter س (*sin*) which is the second letter in the Besmele, is the time of passing of the realm from the absence to the presence. The absence entered the outwards thanks to the Arabic letter م (*mim*) which is the third letter in the Besmele. The letter mim is the symbol of existence in the realm of letters.

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[207] Ibid:175

The point of the letter ba indicates all the existence in the realm . There are three kinds of formations in the letter *ba*: The shape of ba , the point and the "hareke" (the sign which gives the letter its pronunciation) . They point to three kind of realms. The shape of ba is from the realm of angels. The point of ba is from the compulsory realm and the hareke is from the realm of substances.

The name "Rahman" in the Besmele is in the position of unity. It is the position of ignorance. The most valuable positions in Ṣūfīsm is not to be able to know God and is to know this fact. Because it is the realty of being servant.

The name "Rahim" in the Besmele is the attribute of Prophet (saw). The perfection of the existence depends on him. The Besmele is completed with the name Rahim and so the creation of realm is completed.[208]

Shaykh Aḥmad al-Ṭayyib begins his philosophy in his book *al-hikam*, by the explanation of *al-Basmala* (In the name of

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[208] http://www.scienceandsufism.com/The%20Existence%20in%20Sufism.htm

Allāh the most Gracious, the most Merciful) in the introduction[209] he writes: In the name of Allāh from you (*murid*) is the status of being with Him, it is the status of being with Allāh from the Gnostics. *al-Ba* (in the name) is the power's secret, and the secret of fulfilling *alqiama* with the things from *arsh* the Throne to the Earth *farsh*. So, if you said in the name of Allāh, the Gracious *al-Rahman*, and the Merciful *al-Raheem*, they are the description *na't*with them. He is the *Rahman* of the *duniya* and the *Raheem* of the hereafter. And the praise be to Allāh the Lord of the universe, *al-Hamdu li llah rab al-'Alameen* قبالة in the name of Allāh the Gracious, and *al-'Alameen* the world قبالة the Gracious[210].

The divine knowledge of Allāh

The origin of the divine knowledge is from Him, and the proof, is His saying: (*had taught him from Us a [certain] knowledge*)[211]. and with the evidence of the verse: *(He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good*)[212] . And the meaning of *la ilah illa Allāh*, there is no God but Allāh, is to witness by your heart, and to be present by your secret and taste by your soul, that there is no DOER in the universe except Allāh. you witness the testimony, that there is no a living in the universe except Allāh. Shaykh al-Ṭayyib here gradually takes us and with no doubt, from the Unity of Witnessing, to the unity of existence, to connect his Gnosis and philosophical genealogy with Ibn 'Arabi school, in which the testimony of the There is no God, but Allāh has transfer to:' There is no but except Allāh, *la maojood ila Allah'*[213]

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[209] The introduction of his book al-Hikam.

[210] Abdal-Qadir Mahmoud. al-Fikr al-Ṣūfī fi al-Sudan, p- 75

[211] Surah al-Kahf verse 65

[212] Surah al-Baqara 269

Backing to recognize his (Aḥmad al- Tayyib) opinion on the reality of the divine knowledge, we find out that he divided the divine knowledge into two sections: Acquired *kasbiyya*, and gifted *wahbiyya*. As for the acquired it comes to the *Wali* through remembrance of Allāh *tala,* till the winds of mercy blowing on him (the *Wali*). Whereas, the gifted divine knowledge is thoughts *khawatiyer* attack upon the heart from the Divine Presence, without a cause, for it is the bounty of Allāh, and Allāh grants His bounty to whom He wishes, Allāh *tala* Says: (*To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted*). However, the help *madad* is for the acquired, while the granting gift al-*ataa* is for the gifted.

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[213] Abdal-Qadir Mahmoud. al-Fikr al-Ṣūfī fi al-Sudan, p- 77

Onenees *tawhīd* to Aḥmad al-Tayyib

In Ṣūfīsm, however, *Tawhīd* has, at times, been expressed as 'God is the only Reality which is absolute and present everywhere. In Ṣūfīsm, there are degrees of *tawhīd* which can be experienced through various levels of *marifah* (gnosis). Thus *tawhīd* expressed as *la ilaha illallah* (there is no God but Allah) is the *tawhīd*of the ordinary, whereas the *tawhīd* of the elect is *la mawjudaillallah* (there is nothing but Allah).This means that whatever we see does not have any significance, for it does not exist in reality. It is only relatively real, what does exist in reality is only God.

Ṣūfīs posited that the basic understanding of *Tawhīd* as oneness of God is accepted by all Muslims. However, higher senses could only be experienced by the particular teaching of Ṣūfī Islam.

For Ṣūfīs, *tawhīd* in the highest sense is to have the perception of the One Being through mystical experience.It is the highest experience of the unity of God, where one loses his own identity and becomes one with the One Being.

This doctrine that focuses on unity and the idea that God and His creation are One has been called *Wahadat al-Wujūd* (Unity of being). This philosophical doctrine is highly complex and controversial -controversial because it would seem to imply that God is both one and many. Some orthodox non-Ṣūfī interpreters surmise that *Waḥadat al-Wujūd* denies the sovereign will of God and tends towardpantheism (all essencesand manifestations are divine).

They either out rightly reject the doctrine as heresy, or else dismiss it as misleading. But from a Ṣūfī perspective, the concept of *Wahadat al-Wujūd* is thought to be more or less synonymous with the highest expression of *tawhīd* or the union, which is only attainable by those who have achieved a lasting state of spiritual annihilation or *fana*.

Ṣūfīs seek to explicitly associate themselves with God-not to become Gods, but to completely unite their individual consciousness and identity with God, whose existence is both transcendent and immanent and therefore pervasive and manifest throughout all creation.

The Creator, in the Ṣūfī view, is not removed from creation; it is just that there is one presence everywhere, which expresses itself as diversity within the unity. For Ṣūfīs, God is both immanent and transcendent. He is inward as well as outward. The inward rank is absolute transcendence (*tanzih*) where he is divine, unknown and unseen (*ghayab*).

His immanence (*tashbih*) is predicated of him in the stage of His manifestation.Thus He is both *ghayab* (unseen) and *hazir* (present). The immanence of God is manifested in his love for mankind. God is near us, present with us, active on earth and involved in our world.God's transcendence refers to his distance, his separation from all else. God is not just quantitatively greater than us, but qualitatively different in his greatness. He is transcendent, infinitely above or beyond us. For most of the Ṣūfīs, God's immanence and his transcendence worked together. He was to be loved and experienced yet the veil of transcendence was unbreachable[214]. Shaykh Aḥmad al-Tayyib sees tawhīd of two kinds: general and elect *tawhīd*. The general is the tawhīd of the common people, and it is for the rank of the people of iman. As for the special tawhīd, it is for the rank of the people of ihsan. To him the difference between the two, the common people tawhīd it is through the effect we go to seek the proof of the affected. Whereas the tawhīd of the elect it is through the affected we seek the proof of the effect. The former necessities the negation of the hidden shirk, while the latter necessities the negation of the clear *shirk*.

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[214] Sajid Farid Shapoo. THE UNDERSTANDING OF TAWHĪD IN THE SUFI CLASSICAL PERIOD Jurnal Qalbu5.9(Jun 2018): 214-240. p7. Available athttps://www.researchgate.net/profile/Sajid_Shapoo/publication/326272147_The_Understanding_of_Tawhid_in_Sufi_Classical_Period/links/5b4390c60f7e9bb59b1afa34/The-Understanding-of-Tawhid-in-Sufi-Classical-Period.pdf?origin=publication_detail

To him, the elect *tawhīd* is of three rank: the low for the common *awaliyya*, the middle for the elect of the *awaliyya*, and the high for the elect of the elect of *awaliyya*.

The existence

Ṣūfī cosmology (Arabic: الكوزمولوجية الصوفية) is a Ṣūfī approach to cosmology which discusses the creation of man and the universe, which according to mystics are the fundamental grounds upon which Islamic religious universe is based. According to Ṣūfī cosmology, God's reason for the creation of this cosmos and humankind is the "manifestation" and "recognition" of Himself as it is stated in Hadith Qudsi – "I was a hidden Treasure; I desired to be recognized so I created the creature"[215]

The Existence and The Essence of Allah

Allah is present. The existence of Allah is by means of His Essence (*Zât*), not by means of His Attribute of Existence. But other beings are not the case; they are existed by means of their beings attribute. It is one of the characteristics of Almighty God that He exists by His Own Essence and has not need of being attribute.

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[215] https://en.wikipedia.org/wiki/Sufi_cosmology

Everything which are seen and known are limited, that is, registered, conditional and bounded. It is below the simplicity of absoluteness. Almighty God is exempted from all limiting. Therefore, you must look Him beyond the areas of images and information. This issue is beyond the perception of mind. Because mind accepts that it is impossible to investigate beyond the seen and known.

Almighty God is for the simplicity of His absoluteness. Any restrictions and bonds can not find way to Him. But if His manifestations reflect on the mirror of universe, He could be seen and known. Because His manifestations would be reflected on the mirror of universe so that they would be considered as the authority of universe this could be seen and knowable. Some people are satisfied with these seen and known reflections of God's manifestations. But on contrary to these people some aim at a higher target. God likes the people who have the highest goals at the knowing Him.[216]

Unity of Existence

According to the Ṣūfīs there is only one existence which exists spontaneously. This is the presence of the Almighty God. The presence of God is eternal and does not accept any increase, division, change and renewal. God manifests in the individuals not concerning His Essence, but concerning His Attributes and Acts. All animate and inanimate elements in universe can remain standing only by the existence of God.

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[216] http://www.scienceandsufism.com/The%20Existence%20in%20Sufism.htm

The main purpose of creation is according to a hadith about God: " I was a Hidden Treasure, I wanted to be known." This expression denotes that all the things and the universe are the manifestations of God.

Where was the universe created and where is placed in? Ṣūfīs say that the existence is unique and God is the real and absolute existence. Universe is a shadow of His names and attributes and acts. The shadow can not confine the original and so a space problem does not arise.

The companious of the Prophet (sav) asked him " What was in the place of universe before creating of universe?" Hz. Prophet (sav) replied this question as "God had, nothing else."

The main features of unity of existence are the followings:

- What exists is only God.

- What we see around us are the shadow of the names and attributes of God,

- These shadows are imaginary and have no real presence, so there exists in realty only God, According to the ideas of unity of existence, the existence arises of the following five orders, outside of the presence order of God:

- Unification (other names: truth of Muhammad (saw), first manifest, gathered knowledge)
- Unity (second manifest, detailed knowledge)
- Realm of Spirits.
- Realm of Forms.
- Realm of Matters.

The first two of these orders belong to the divine realm and the other three orders belong to the created realm. But the last three realms are imaginary and have no real existence. The first two orders are the names and the attributes of God. They are in the forms of the essence of God and so there is only one real existence which is the essence of God.

Unity of Witness

According to Ṣūfī Ahmed Sirhindi Imam Rabbani, Ṣūfīs perceive the Being in different ways during their spiritual journey. This perception is basically of two types. The first is Unity of Existence; the second is the Unity of Witness. In the unity of existence Ṣūfīs know and believe that the existence is unique. But in the unity of Witness, Ṣūfīs see the existence of God and do not deny that there are other beings. Or they see the realm as shadow. Everything is not God, but everything is from God.

Imam Rabbani thinks that these two orders are required states of spiritual journey. But there is an higher order than these two orders which is called "Servanthood". In this order Ṣūfīs see God and creatures as different from each other.

The main differences between the unity of existence and the unity of Witness are the followings:

- The unity of existence depends on the unity of origin and shadow and so has the property of sameness. But the unity of witness sees the shadow different from the origin. So it has the property of difference.

- According to the unity of existence the realty of the objects are the divine names and the attributes. According to the unity of witness the realty of objects are the absences which are the opposite of the divine names and the attributes. The shadows of names and attributes reflect on the mirror of absence and so becomes realm. For example, the shadow of power reflects on the mirror of weakness and so is formed the powerfulness of cosmos.

- According to the unity of existence, the true viewpoint to understand the existence is to perceive the existence as an unity. But according to the unity of witness the level of unity of witness in perceiving the existence is higher than the unity of existence. But it is not the end point. The level of Servanthood is the highest level to see God and creatures separately.

There are some incorrect interpretations about the unity of existence. We try to answer some of them in the following.

Ibn Arabi and Imam Rabani are of the most important Ṣūfīs in Islamic mysticism. Both have reached the highest rank surpassing all the stages of spiritualty. Therefore we do not think that the difference between them is a lack of order in the unity of existence. How can we say that the spiritual level of the unity of witness is higher than the spiritual level of the unity of existence? Both of them have reached the highest rank in spiritualty.

In our opinion the differences in both doctrines are verbal controversies which have come about because of ambiguous language. If we leave all the metaphors and similes used for the expression of ideas aside, the apparently opposite views of two Ṣūfīs will agree.

Some people criticizes the unity of existence because of the idea that God and the universe are identical. But this criticism is not true. Because in unity of existence it is not claimed that God and the universe are identical. Ibn Arabi expresses in his famous book "Fütûhât-I Mekkiyye" the followings:

> *"Everything except Allah characterized by existence is a special relationship. The subject of the divine will is to manifest in a particular place of manifestation. This is a relationship. While the outer appearance continues to be attributed with existence, the place of manifestation continues to be attributed with absence. When the manifestation occurs, the place of manifestation gives an authority to his realty. So from these realties emerge the substances in the universe."*

According to this explanation every being outside of God are not realties, they are relations. They are not the same with the existence of God. The property of relation causes the misunderstanding of the unity of existence.

In the same book Ibn Arabi explains that:

> "*The reason of the existence of creatures and the created knowledge is to be attained the order of existence af knowledge in perfection. It is not because of providing God to attain at perfection. God is perfect in His Own Essence. It does not depend on the existence of realm and the created knowledge. God can not be known, but the creatures can know only themselves.*
>
> *The realm of creatures occurred according to all existence authorities in the image of God. It has the authority of absence, although it is being. Everything except God is null and void. Null and void are absence."*

After these explanations, how can we claim that God and universe are identical? Actually there is one absolut truth. The difference is because of the interpretations and words used by both Islamic Scholars on their discovery of the truth. The absolute truth is unique and this truth existed in the knowledge of Allah. This truth can not be changed in any way. Ṣūfīs observe this absolute truth through their discoveries. To explain their discoveries they use some words and technical terms which can differ over time. So the expression of the absolute truth can not be fully and perfectly translated. Just as we have stated above, the words “relation” and “same” have no the same meaning.

We like both Ṣūfīs, Ibn Arabi and Imam Rabbani with all our hearts. What they wrote, we consider them as a guiding path to Ṣūfīsm. We wish to share that Almighty God grants to all friends the intercessions of both Ṣūfīs.

Hopefully tomorrow in afterlife we would be side by side with them in heaven and continue to benefit from their knowledge.[217]

Aḥmad al-Ṭayyib views on the existence could be recognized out of his experience as grand practical Ṣūfī, he says: "The whole existence is darkness, ... who he saw the existence, and did not witness, the unity of His existence, has associated a partner with Him, *ghad ashraka bihi*. The existence is nay than the worshipped, and it is the temporary existence. 'The whole darkness' has no existence of its ownself, and has no dependence by its ownself, but a Nothingness in all its states, the past, the state and the future. And this due to the real existence'. My master Abu-Midian may Allāh has mercy and causes the benefit of his knowledge says:

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[217] http://www.scienceandsufism.com/The%20Existence%20in%20Sufism.htm

أنا وجودي بوجده

ايش غير الله موجود

دلني على ذلك شهوده

ايش غير الله مشهود

Ana wijudi bi Wijudah

Ish ghir Allāh maujood

Dalani ala zalik shuhoodih

Ish ghir Allāh mashood

*****

Am exists with His existence

Is there any being but Allāh

His witnessing is guided me

Is there any Witnessing except He

It is the Theophany *tajali* of the Real *al-haq* that enlighten the existence that denotes the enlightening of this temporary world, the manifestation of the Real into it'. My master Ibn Ata Allāh may Allāh grants him mercy says:" The whole universe is darkness, it is enlightened by the manifestation of the Real into it, through His names, attributes and deeds, if not, it gets darken"[218].

Prayer upon the prophet

On the prayer upon the prophet Shaykh Aḥmad al-Ṭayyib states: "And the prayer and peace upon His prophet of whom the existence has been formed *nasha* in the beginning and the end". I said by Him, about Him[219]: regarding the meaning and virtues on the prayer and peace upon His prophet: The prayer from Allāh is mercy, connected by the majesty for His prophet Muhammad, upon him the best of prayer and perfect of peace. From the angles is asking the forgiveness, *istegfar*. While from human is beseeching and supplication.

As for its howness *kaifiyya* it is so many. And I have asked my Shaykh the Gnostic of Allāh and His messenger, Shaykh Muhammad al-Samman may Allāh grants us by his help

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[218] Ibid:78

[219] In all of his sixty - six *hikma* Shaykh Aḥmad al-Ṭayyib used to start each one with the phrase " I said by Him about Him' an indication that he didn't compose his saying out of his own accord, rather he has done that by the power and the ability of Allah, and about Him.

maddad at any time: 'Oh, my master does the prayer upon the prophet (pbuh) needs a Shaykh or not?'

"It needs, may Allāh be pleased with him, answered. He meant from the side of education *tarbiyya* and promotion, it needs a Shaykh not from the side of reward *thawab*; for its occurrences of reward is happening with no doubt. This what I have understood from him[220].

The perfect man

Although the phrase "the Perfect Man" (*al-insan al-kamil*) is to be found before Ibn 'Arabi, it is widely accepted that he was the first to use this phrase as a technical term. However, he used this phrase rather infrequently in his works. For instance, it is used only once in the three important treatises of metaphysics edited by H. S. Nyberg. The phrase does not appear at all in the Shajarat al-Karen, although S. H. Nasr thinks that this treatise is specifically concerned with the idea of the Perfect Man.[221]

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[220] Aḥmad al-Ṭayyib al-Bashir. Kitab al-Hikam, p- 37

[221] MASATAKA TAKESHIT. THE THEORY OF THE PERFECT MAN IN IBN 'ARABI'S FUSUS AL-HIKAM. https://www.jstage.jst.go.jp/article/orient1960/19/0/19_0_87/_pdf

It goes without saying that the idea of the Perfect Man has been developed in a variety of ways in Islamic thought.

At its lowest level, Perfect Man indicates simply the highest type of human being, personified in the Prophet Muhammad, whose moral standards and behavior correspond with the Quranic notion of perfection.'

At its highest level; however, the essence of the idea relates, ontologically, to cosrnology, taking such forms as the First Intellect in philosophy or the "immut able ent it ies" (*a 'yh a/-thibitab*) in Ṣūfīsm.[222]

His teacher Muhammad al-Samman says:" I recommend you O my beloved, by the constant observation of his own image (the prophet) and its meaning even if you i.e. the *murid* , *takalft* this at the beginning, for it is nearer to yourself, so makes your soul familiar with him, and he will presents

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[222] Iskandr Arnel. THE CONCEPT OF THE PERFECT MAN IN THE THOUGHT OF IBN 'ARABI AND MUHAMMAD IQBAL: A COMPARATIVE STUDY. A Thesis Submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requiremeat for the degree of Mast er of Arts. Institute of Islamic Studies Faculty of Graduate Studies and Research McGill University Montreal May 1997. P10.

yahdork you (pbuh) broad daylight*;* you find him, talking to him, asking him, and you addressing him, and then winning the rank of the companions *sahaba*, and being attached to them (the spiritual *suhba* not the timing one). You find this saying at its peak in Aḥmad al-Ṭayyib 's *salat* known as *al-Lahotiyya*:

The *Lahootiyya* prayer

'ALLĀHUMMA SALLI 'ALĀ SAYYIDINĀ MUḤAMMADIN LAHUT ALWIṢAL WA A'IN ALKAMAL WA MASHHAD ALASSRAR WA MANBA ALANWAR WA QURAT AYUN ALMUQARABEEN WA ALABRAR WA ALA ALEHI WA ṢAḤBIHI WA SALIM ADD MA FI ILMAKA KAIN AW QAD KAN. 'ALLĀHUMMA ṢALI ALA SAYIDNA MUḤAMMADIN SERAJ QULUB ALSALIKEEN WA JANAT MASHHAD ALMUḤBEEN WA RAḤAT QULUB ALMAḤBUBEEN WA LEWA TAJ ALL'ARFEEN WA MANSHA ILM AL'ALIMEEN WA GALAL ALHAIMEEN WA AL'IHI WA ṢAḤBIHI WA SALIM ADD ANFAS ALMAKHULUQEEN. ALLĀHUMA ṢALI ALA SAYIDNA MUḤAMMAD MIFTAḤ BAB AL-MALAKOT WA SIR ASSRAR AL-JABAROT WA NŪR ANWAR AL-LAHOT WA KHAZAIN RAḤAMAT AL-GHAFAR WA AI'AN AI'NAIT AL-AKHAIAR WA ALA ALIHI WA ṢAḤABIHI WA SALIM ADD MA AWDATUHU FI QULUB AL-ARIFEEN MIN ḤIKAM WA ASSRAR . ALLĀHUMA ṢALI ALA SYIDNA

MUḤAMMAD BADR AL-TAMAM WA MISBAḤ LL'DḥALAM AL-SHAFI AL-MUSHAFA FINA YUM AL-RAJFAH WA ALIZDEḤAM , AL-NABI ALAZI HAIATHU NŪR FAWQA NŪR WA RAIḤATHU MISKUN WA NADUN WA ANBARUN WA KAFUR WA REQAHU SHIFAUN LI KUL ALILA WA MALUL, SALATAN TASHWIQNA ILIHI WA TAHIMANA ALIHI, ṢALI ALLĀHUMA WA SALIM ALALIH KAMA TUḤIBU AN YOUSALA ALIHI, ALLĀHUMA AFNINA FI MAḤABATIHI WA ISHQIHI WA ASQINA MIN KASAT KHAMRATIHI WA ARZUQNA YA MAWLANA FI LL'DARIN MAḤABATIHI WA AḤYINA ALA ITIBA SUNATIHI WA AMITNA ALA MILATIHI WA AGALNA MIN RUFAQIHI WA SHAFIAHU FINA KAMA TUḤIBU AN YUSHAFAU FINA WA GALNA MIN KHIAR AL-MUṢALIN WA AL-MŪSĀLIMIN ALIHI WA AL-ḤAMDU LI LLAHI RAB AL-ALAMIN.

O, Allāh pray for *sayyidinā* Muḥammad *lahoot*[223] of the union, and the substance of perfectness, and the witnessing of secrets, and the fountain of lights, and the delight of the eyes of the intimates and righteous, and upon his family and companions, with the number of what will be in Your knowledge, or what has been. O, Allāh Makes Your prayer for *sayyidina* Muḥammad the lamp of the hearts of *salikin*, and *janat mashhad al-Muhbin*[224], and the rest of the hearts of the lovers, and the banner of the crown of the Gnostics, and the origin of the *ilm* of the knowers, and the majesty of the beauty of *al-Haimeen*[225], and upon his family and the companions and bring peace, with the number of the breathes of the creatures. O, Allāh pray for *sayyidina* Muḥammad the key of the door of *Malakoot*[226] and the secret of the secrets of the *Jabarrot*[227], and the light of the lights of the *Lahoot*[228], and the stores of the mercy of the Oft-Forgiver, and the essence of the *inayyit*[229]of the most best, and upon his family and companions and bring peace with number of what You have kept of wisdoms and secrets. O, Allāh pray for *sayyidina* Muḥammad the fullness of the moon *badr al-Tammam*, and the lamp of the darkness. The intercessor who will intercede on us at the day of *al-rajfa*[230] and the crowdedness, the prophet whose own form *hayyatuhu*[231]light upon light, and whose smell is musk and *nad* and roses and umber and *kafur*, and whose salvia is the cure for every female- sick, and male- sick, a prayer that makes us longing to him, and *tahiyymna* upon him, pray O, Allāh and give peace upon him, as you love praying and giving peace on him. O, Allāh makes our annihilation on his own love and passion, and make us drink from the cup of his wine, and give us O, our master *mawla* on the two worlds (the *dunya* and the Hereafter) his love, and make our living with following his *sunnah*, and make our death on his love, and make us his companions, and make him our intercessor as You love to be interceded on us, and make us the best who pray and give peace on him, and praise be to Allāh, the Lord of the worlds.

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[223] The one with the highest union.

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[224] Literary *janat* means garden with the trees and said with palms trees. *Janat* Mashhad al-*muhibin*, the prophet has been likening with the *janat*.

[225] The thirsts of His Reality

[226] *Malakoot:* The world of angels.

[227] *Jabaroot:*The world of majesty.

[228] *Lahoot:This is the* ***world lying beyond*** *the* ***time and space.***

[229] Care and attention

[230] A name for the day of judgment, literary is the earthquake and movement.

[231] The outward state

The perfect *wali*

May Allāh be pleased with him says:" know, the more knowledge of the perfect *wali* has increased in Allāh, the more he remembers Him. And becomes more permanent on His remembrance on him, that he never forgets Him. And the more knowledge of the *wali* increased on the messenger (pbuh) he - the *wali*- went confused, and the effect of the remembrance of the prophet appeared on him, on the remembrance, that because the knowledge of the *wali* to Allāh *tala* be on the capacity his love in Allāh, and the knowledge of the prophet (pbuh) spread out from his (*wali*) knowledge of Allāh on (power) readiness the prophet (pbuh) in Allāh, for this he doesn't afford to be stable (that for the remembrance of the prophet (pbuh), and the effect appears on him on that".

Shaykh Aḥmad al-Ṭayyib (may Allāh be pleased with him) said:" The good tidings for the people of the sign *ishara*, of the characteristics *khasais* of the prophet, that whoever has seen him from the *awaliyya* in state of Theophany out of the divine theophanies *tajaliyyat* wearing a garment *khila'a* of the *khila* of perfection, he (the prophet) grants *ytasadaq* on him that *khila'a*, and it turns to him a present from him (the prophet), and if he (the *wali*) is so strong he immediately wears it in this world; otherwise it will be stored *madhura* to him **in** Allāh, wears - the *wali*- it whenever his readiness appeals to that, either in this world, or in the hereafter. And whoever had this *khila* and wore it in this world, in the hereafter it will turn to him. This privilege out of the openings *futuḥat* of the prophet (pbuh), and whoever saw that *wali* in *tajali* of *tajaliyyat* and on him that prophetic *khila* --- so that the *wali* wore it *yakhliaha* on him, and *yatasadaq* by him on behave of the prophet (pbuh), and descended from the *Mohammadan maqam* to the *wali* another *khila* more perfect than the previous one, on the compensation of what he - the *wali* - offers, on behave of the prophet (pbuh).

The teacher - Mohammad al-Samman- said in his invocations *tawasul* ..... by God I find his love (pbuh) in my heart, soul, body, hair and skin; as the thirst person finds the flow of the cold water, in its presence after dire, hard thirst. And you have to know my brother that his (prophet) love is obligatory *ayin*, Allāh *tala* Has said (*The Prophet is more worthy of the believers than themselves*)[232], and peace be upon him said: "*"None of you will have faith till he loves me more than his father, his children and all mankind."*
and may Allāh be pleased with him said: "if you didn't find it (prophet love) know that you're imperfect in belief *iman*; then ask Allāh's repentance and beseech to Him, by repenting of your own sins. And be on constant of his remembrance (the prophet). Observe the courtesy *adab* with him, and abiding with what he commands, and avoiding what he prohibits.

And here when the attained *al-wasil* reach this *maqam* becomes a perfect man for his inheritance of the *Mohammadan* reality, and turn an inheritor of having it, having the comprehension of the whole *Mustafawaiyyan*[233] perfections. In this Shaykh Aḥmad al-Ṭayyib connects his theory, with Abd al-Karim al-Jili's the perfect man, theory in Ib 'Arabi school.

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[232] Surah al-Ahzab, verse 6

[233] Refer to the name Mustafa, one of the prophet names

The path of Allāh

The travelling to Allāh is the promotion in the intimacy ranks and the ascending of the attainment to the knowledge to Allāh (swt). It is the travelling *seir* by the souls, not the ghosts, in the way of crossing the veils, obstacles and attachments. It is *al-takḥali* with the vices, and *tajamool* by the intimacy and love; adoring *al-tazaiyyun* by the divine *kḥila*, as well with the best of morals *makarim al-akḥalaq;* moreover by the noble features of the Mustafa *shamail* of Mustafa[234] (pbuh), till you - the *murid* - purified. For this the righteous people in this art i.e. travelling to Allāh have expressed it by the time travelling *seir alzama*. And for them (the righteous), the *salik* must has have a guide; lead him till he becomes safe from the highway-robbers, as well its obstacles; showing him the necessity of taking the camel *al-raḥela* and *zaad* - literary food - of travelling. As well he - the *salik* -for the necessities of travelling must to have fellows to accompany, for the fellow in the Ṣūfīs comes before the path. And it is an obligatory of taking the weapon, for the path is so scaring, while the foe is so treasures *mukhadia* , arrogant."

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[234] Mustafa: One of the prophet names.

For drawing the meaning, Shaykh Aḥmad al-Ṭayyib makes out an image; it is abstract traveling image, taking from the image of the physical travelling. He says: "the assistants of the Ṣūfī path as well its necessities *lawazim*, and the travelling to Allāh *tala* would never be achieved , only through five *aḥruf* (letters) which are: *khazazras*خززرس

- ✓ *Kha*: A knower, expert by Allāh *tala, khabir arif bi Allāh*.
- ✓ The first *zai*= Food which is piety *taqwa, zaduhu al-taqwa.*
- ✓ The second *zai*= The *zamla*[235] which is the *hima,* that assists on the arrival, to the source of the bounty.
- ✓ The *ra* = The companions *refaq,* who are the assisted brothers on the path.
- ✓ And the *seen*= The weapon which the foe is terrorized with.

Whosoever travels with these five, to the presence of Allāh, attains the eternal happiness, and the everlasting bounty; for it is the source of the intimate awaliyya and *tamkeen* [236] witnessing, and talween[237].

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[235] Literary camel.

To him the mothers of the obstacles of *ṭarīqa* are four:

1- The self

2-Ibliss

3- The *duniya*

4- Following the lusts and appetites[238]

The bases of the *ṭarīqa*

Shaykh Aḥmad al-Ṭayyib (may Allāh sanctify his serest) says on the occasion of explaining his first *hikma*, "Whoever, wants to hold on the *ṭarīqa* of the people of Allāh, must with its four bases which have been stated by the *Shuyukh*"

1- The hunger

2- Seclusion

3- Stay up late at night

4- Reducing the speech

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[236] *Tamkeen*: The condition or state on which Mureed has achieved stability.

[237] *Talween*: The ever changing condition of Mureed which is temporary is called Talween.

[238] Qammar al-Dawla Zein al-Abdeen- p- 194

Follow by three other (bases), of it:

- keeping on *dhikr*
- keeping on *fikra* reflection
- Sincerity[239]

Aḥmad al-Ṭayyib on *Sharia*

Sharia for Ṣūfī Muslims is the base of their belief, laws and practice. *Haqiqa* is the essence, the fundamental truth that leads, through worship, devotion, and the love and fear of Allāh, to the knowledge and recognition of the Divine,(Allāh). It paves the way to harmonious living in this world and to eternal bliss in Paradise. Thus to describe Ṣūfīsm simply as mysticism and Ṣūfīs only as mystics is to deny both their base and their legitimacy. The *haqiqa* of the Ṣūfī Muslim cannot exist without the Qur'an and the *Sunna* (Prophetic traditions) [240] . The ṭarīqa's followers should uphold, through knowledge and action, all the commandments of the Law, al Hifni recalled al-Bakri's guidance in this respect, according to which Ṣūfīsm without the *sharia* was atheism (*Al Haqiqabedun sharia – zindaka*)

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[239] Ibid: 198

[240] http://islamicbooks7.com/products/The-Bequest-%3A-al%252dWasiyya-,by%3A-al%252dShaykh-Abd-al%252dMahmud-al%252dHafyan-of-Tabat.html

AI-Malibari says that the path which leads to God consistsof three parts: *shari'a*, *ṭarīqa* and *haqiqa*. *Sharia* is likea boat, *ṭarīqa* the sea and *haqiqa* a great pearl of highestprice. *Sharï'a* is to accept the religion of the Creator and to act in accordance with His clear orders and prohibitions; *ṭarīqa* means to follow the safest way, like piety (*al-wara'*),and ascetic practice (*riyida*), while *haqiqa* is the arrivalof the traveller at his destination and his witnessing of thelight of theophany (*tajal1ï*).Whoever wants the pearl shouldride a boat, and plunge into the sea. *ṭarīqa* and , *haqiqa* without *shari'a* will not yield the desired result. The poet further says that one should embellish oneself with the practice of the *shari'a* to enlighten the heart and erase the darkness in order to soften the heart to accept the *ṭarīqa*[241].

al Bakri had begun, by bringing the Khalwatiya into full identification with the sharia (the canon law of Islām), leader of the “Baghdad school” of Ṣūfīsm. Al Bakri not only strongly urged his followers to follow in the footsteps of al Junei'd and his moderate "path of sobriety, seeking to reconcile the *sharia* with Ṣūfī truth (*Haqiqa*)," but he also showed increased interest in al Ghazali.[242].

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[241] SRIMULYATI.SUFISMININDONESIA:ANANALYSISOFNAWAWïAL-BANTENI'SSALALIM AL-FUJ;ALA'. A ThesisSubmittedtotheFacultyofGraduatesStudiesandResearchinpartialfulfillmentof theRequirementsforthe degreeofMasterofArt. InstituteofIslamicStudiesMcGillUniversityMontreal,P.Q.CanadaSeptember,1992.p 73

Shaykh Aḥmad al-Ṭayyib says denoting to the injunctions of the *sharia* with *haqiqa*:"Know O the observer by the lightening mind in the Divine science, and the Gnostic secret, that the *haqiqa* is Witnessing, and *sharia* is striving *mujahda*, and of both the holy book and the *Sunnah* bear witness. But the *haqiqa* proofs in the book of Allāh, and the *Sunnah* of His prophet to this tie is quite a little bit few; that because it is for the elite of His elites servants, Allāh (s.w) says educating His beloved (Muhammad), by *haqiqa* and its own witnessing. (*You killed them not, but Allāh killed them. And you (Muhammad SAW) threw not when you did throw but Allāh threw.* Additionally, Says to His (prophet) companions) *(And you did not kill them, but it was Allāh who killed them)*, by this He - Allah - negates the act of criminology, and He has proven the action for Him without illusion. And He (sw) says *(Have they not seen that We drive the water [in clouds]*

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[242] Gideon Weigert. SHAYKH MUSTAPHA KAMAL AL DIN AL BAKRI A SUFI REFORMER IN EIGHTEENTH-CENTURY EGYPT. Available at http://www.academy.ac.il/SystemFiles/21083.pdf

to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see? I- Aḥmad al-Ṭayyib - said, and the outer *al-harath* (the crop cultivator) has driven it[243]

Shaykh Aḥmad al-Ṭayyib says:" It is an obligatory of taking into account, the caring of the *sharia* and *haqiqa,* and here he - the Shaykh - has narrated *hadith* about the prophet (pbuh), says: "*Sharia* is my saying *maqali*, and *ṭarīqa* is my acts *afalai*, and *ḥaqiqa* is my state *ḥali*'.

Then Shaykh Aḥmad al-Ṭayyib explains the *hadith*. 'That the *sharia* has courtesy *adab*, as well the *ṭarīqa,* and then the *ḥaqiqa* has *adab* too'.

The shaykh went on further to point out with explanation the *adab* of each of the three i.e., *Sharia*, *ṭarīqa* and *haqiqa*.

He shows that the *ṭarīqaadab* is: the distinction between what for you, and what for Him (Allāh).

Whereas the *adab* of *ḥaqiqa* is: Witnessing the bounty for Him (Allāh).

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[243] Qamar al-Dawla Zein al-Abdeen. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p- 189.

Shaykh Aḥmad al-Ṭayyib sees the necessity of a guidance, as well of the direction in all of the *Sharia*, *ṭarīqa* and *ḥaqiqa*, to him they are the associations mutalazimat*,* and each follows the other,

= For the *Shaira* has a due *mustahaq* and must be achieved.

= And the *ṭarīqa* has a due and it must be achieved.

= The *ḥaqiqa* has a due and it must be achieved too.

❖ The guidance in *Sharia*

The guidance in *Sharia:* "is the adult recognition of what is obligatory in the limits *al-hodod* and rulings. "

While the guidance in *ṭarīqa*: "is the identification of the souls of what be of misery and pointing out the cure, for what descends into the inner *batin"*.

❖ The guidance in *ḥaqiqa*

The guidance in *ḥaqiqa*: "is your recognition by getting out of your acts, states, attributes, and your ownself, till you get out of the illusionary witnessing existence, to the real witnessing existence, and there you become absent, on witnessing the effects by the affected; and if you witness the effects and they didn't veil you of the affected, you have reached the conjunction of the two seas."

Shaykh Aḥmad al- Tayyib looks for the saying that the cosmosic sacred *haqiqa* does not contradict with lawful command, and that the only yielding to the cosmosic fateful *haqiqa* without operating the command lawful تعطيل for it is a must that the wise man is to look with an eye for *sharia*, and an eye for *haqiqa* neither he يعطل the *sharia* nor يغفل of *haqiqa*. Aḥmad al-Ṭayyib says:" If you see or listen of sayings and acts in a pattern/ type of playing types or sorrows or other than these, and you said there are from Allāh, you have proven the monotheism for Him (in act), but if at the sometime you go on with a difference with your prophet (pbuh) law..... and if you said these were from other than Him, you have proved Him a partiner *sharik* in His own monotheism and you *(not associating [anything] with Him. And he who associates with Allāh - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place)*[244]. And then the *murīd* enquire which of His state you stand at O brother, till you get out of the two description? what get you out O servant القاصد the presence of Lord from this predicament ..... is to make your outer striving the matter, with command and forbid , and your inner witnessing for Him by/ with His own favour / blessing you turn a pure servant.

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[244] Verse 31- Surah al-Hajj

And he appointed to that the saying of His majesty (*You (Alone) we worship, and You (Alone) we ask for help)*[245] in *sharia*, it is a necessary/ a must to attribute the action to the created, for what has been obliged of what command and forbid and Promise *wa'd* and Threat *wa'eed* and in *haqiqa* no doer only Allāh, however, it is a must to join between the two النسبتين and witness to the two *hadrah*, God knows the best". Thus, we find that shaykh Aḥmad al-Ṭayyib (Allāh sanctify his secret) goes on the method of his righteous predecessors from the imams of the *ṭarīqa* who commit outwardly or inwardly, *haqiqa* and *sharia*, who never say with the outer on contrary of the inner, and never say with the inner without the outer[246].

The mothers of the four obstacles of *ṭarīqa*

There are four:

1- The self

2-Ibliss

3- The *duniya*

4- Following the lusts and appetites[247]

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[245] Verse 5, surah al-Fatiha

[246] Ibid: 191

[247] Qammar al-Dawla Zein al-Abdeen- p- 194

The bases of the *ṭarīqa*

Shaykh Aḥmad al-Ṭayyib (may Allāh sanctify his serest) says on the occasion of explaining his first *hikma*, " Whoever, wants to hold on the *ṭarīqa* of the people of Allāh, must abide with its e.i the *ṭarīqa,* four bases which have been stated by the *Shuyukh*"

1- The hunger.

2- Seclusion.

3- stay up late at night.

4- Reducing the speech.

Follow by three other (bases), which are:

- Keeping on *dhikr.*
- Keeping on the reflection *fikra*.
- sincerity[248]

The mothers states of travelling

According to Aḥmad al-Ṭayyib the mothers states of travelling in *ṭaṣawwuf* are:

- ✓ Firstly: The repentance:

Aḥmad al- Tayyib says:"The first of *maqāmāt* in the way of Allāh, is repentance to Allāh", the Shaykh indicates that the monotheism to Him, and the needy of the repented to Him, and regretting of what has passed or elapsed, for fear of Allāh's wrath. Out of the clear sins that the Shaykh has counted:

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[248] Ibid: 198

1-backbiting
2-gossiping
3-lying
4-adultery
5-wine drinking
6- Usury
7-missing prayer

Of the hidden sins, he counted:

1- Pride
2- Jealousy
3- Ostentation
4- Envy
5- Malice
6- Misery
7- Greed

Then, Aḥmad al-Ṭayyib says after the two sevens (sins mentioned above), " if you know that, you recognize, that the condition of repentant, is to repent to Allāh, of each bad behavior[249].

- The ranks of the repentantants:

Aḥmad al-Ṭayyib divides the repentant in a gradual way, ranging from the favoured, to the most favoured one, as follows:

i-the repentance of the beginner's from all of what is prohibited.

ii-the repentance of *murīds* from each heedlessness of Allāh, the Lord of the world. Then, he (Aḥmad al-Ṭayyib) speaks on the mothers of all great sins, to the most selected one of the men, such as *ana* (I) *nahnu* (we), *indee* (I have), and *lee* (to me).

✓ The second: A bidding's Allāh piety by fear of Allāh:

Aḥmad al-Ṭayyib's second mothers of the states of travelling *al-Saeir* in *ṭaṣawwuf* is the sticking to Allāh's piety, found on the positive deeds. The servant has a will *irada* in which is his/ her gain, but with the grace of Allāh (swt), makes it easy toward the ease yusra.

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[249] Ibid:229

And know fear from Allāh multiple the good deeds, and then he (Aḥmad al-Ṭayyib) conveys for us the will *wasia* of the messenger of Allāh (swt) for his cousin Ali (Allāh's houner his face), " O Ali,). يا علي من توضأ وأسبغ الوضوء في جوف الليل ثم صلى ركعتين في خلوة من الأرض لايراه احد إلا الله تعالى و (هو) يتفكر في عظمة الله ويعتبر ويبكي على خطيئته خوفا من الله تعالى , فان ذلك خير له من عبادة ستين عاما)

Thus, Aḥmad al-Ṭayyib a companies the fear, and even if his/ her companion keep on obedience, for fear is the best protector of disobedience, sin, that necessitate the wrath of Allāh and His rage, for fear is the rescue in its own reality. (p-222).

- ✓ Thirdly, Patience to the *murad* of Allāh

Patience to Aḥmad al-Ṭayyib is: " bearing the *makarih* (literary things that are disliked), for the sake of the ends". Patience has stations, and patience to the wish of Allāh, *murad* of Allāh is the first of the *maqāmāt*, followers with patience to *murad* of Allāh, and then the *murīd* has no *murad* with Allāh".

This means *fana* on the Divine Will, for there is no will left for him/ her beside that one of Allāh, and the patience of that, is the servant likes and dislike as courtesy with Allāh. And the fruit of patience is contentment *red*a with fate, and the greatest patience is that one, which has been told and narrated about Dalf al-Shebli as in following dialogue:

A man stood beside al-Shebli:

Said: "which is the patience that is hardest to the patients."

"patience in Allāh", answered al-Shebli.

the enquirer said: No

"patience from Allāh." said al-Shebli.

"No", said the enquirer

Said:" patience with Allāh."

Said: "No"

Said:" which is it?"

Said: patience on Allāh, Shebli cries a cry, that his soul about to pass a way[250].

The principles of patience

Then Shaykh Aḥmad al-Ṭayyib mentioned the principles of the patient, as follows:

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[250] Ibid: 233

1- of each command *amr wa nahi* with the following in, the hardships of *taklif.*

2-prohibiting the self of laziness and *fotour* in devotion during periods of the night [exalt Him], and at the ends of the day.

3- patience on the harm of creations.

✓ fourthly: the *zuhud* on the other than Allāh

The meaning of *zuhud* is *insraf alraghba an shei ila mahua khir minhu* Renouncing the heart of anything expect of what is better than it.

Allāh says in the verse (*In order that you not despair over what has eluded you and not exult [in pride] over what He has given you*). Then, Shaykh Aḥmad al-Ṭayyib points out that

Aḥmad b. Hanbal said, the *zuhud* is three parts:

1- the *zuhud* of the ordinary persons *al-a'uam*, , which is avoiding the *haram*

ii- the *zuhud* of the selected *al- khawas*, which is leaving out of what is increased of the necessity of lawful *halal*, meaning also, leaving out *alfdool* of *halal*.

iii- the *zuhud* of the Gnostics: which is leaving out everything other than Allāh.

Abu-Suliman al-Darani says: "*zuhud* is leaving out of what makes the one busy of Allāh *Ta'ala*, and like it, what the prophet (pbuh), when asks about *zuhud* says: (Is to renounce, the other than Allāh".

In this direction the ultimate end of *zuhud* according to Ibn Ata Allāh: "And the ultimate end of *zuhud*, the heart loves nothing, but Allāh, not the *dunia* nor the hereafter. prefer the creator than the created, expect what the creator prefer of creators and their clinging to him is the clinging with the creator.

It is the meaning of Nasr Abadi "The *zahid* is stranger in *dunia*, and the Gnostic is stranger in the hereafter, for he wants the vision of his Lord, and nothing he prefers Him to other"[251].

Ahmad's al-Tayyib's view on *karamat*

Shaykh Aḥmad al-Ṭayyib lived to be the model of the true, sincere gnostic, who sees on the abiding with *sharī'a*, guidance for the people way of returning to Allāh, is more better than looking for the occurrence of *karāma*'. Shaykh Aḥmad al-Ṭayyib was in reality, very much like the sun. He was a single person spreading his rays of knowledge, and spiritualism throughout the earth[252].

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[251] Ibid: 235

The Shaykh possessed many miracles and clear spiritual unveilings, a lot of such extraordinary acts, attributed to him were pointed out at the book of *azahir al-ryiāḍ* (1954) of Shaykh A̓bd al-Maḥmoud[253]. He would caution the brethren from inclining too heavily to miracles and unveilings, and he would state that the greatest miracle is upright rectitude upon the Sacred Law of Allāh.

Allāh would Have never taken an ignorant as a Friend *wali*

The prophet (pbuh) said:" Allāh Has never taken an ignorant Friend *wali*, if He had taken him, He would have taught him, His grand knowledge, which He teaches, to whomever wishes of His servants".

And know that the illiterate *wali* is a miracle out of His miracles i.e. the prophet. And if Allāh Has opened to him (*wali*) by the inward sciences *alulum alladoniyya*, before granting the *waliyya* through outward sciences, that the great Allāh's bounty to that literate *(wali).* For Allāh *tala* Has granted the whole sciences, to our prophet (pbuh), and he is illiterate, and that is the power of Allāh *tala*. And our father Adam had been taught the whole of the names, by Allāh *tala* without a preaching knowledge that being taught.

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[252] A̓bd al-Jabar al-Mubarak.*Al-Shaykh A̓bd al-Mahammoud- Haiathu wa Atharhu* 2004:187.

[253] See *Azahir al-Ryiāḍ*, p: 120 to 138.

Intoxication *sukr*

Sukr is spiritual intoxication. It is an absence from self-awareness brought about through a powerful spiritual influence such as immersion in the Remembrance of Allah, finding Allah within the spiritual concert, or the glance of a friend of Allah. It is the overflowing of Love of Allah within the heart and ultimately annihilation in Allah. Those who drink from the Fountain of Camphor drink of an intoxicating Divine wine. They become one with the camphor. The great friends of Allah are those whose inner reality is kept secret. They are in a condition of equilibrium and balance. They are inwardly intoxicated and outwardly sober . But, the lover cannot drink from the Supreme Fountain, before drinking of the Fountain of Camphor. He must become intoxicated and then return to sobriety. Without sobriety he would never relish the overwhelming Beauty of his intoxication (sukr)[254].

According to Shaykh Ahamd al-Ṭayyib the causes of intoxication is the annihilation *fana* by witnessing the beauty of the All-Mighty *al-Aziz* the Compeller *al-Gabar* ", and whoever takes a cup from the presence of intimacy and get drunken, intoxicated, till his belly turned full of love; annihilated from the other than Allāh, by witnessing the beauty of the All-Migh *al-Aziz,* the Compeller *al-Gabar*[255].

fla talumana al-sakaran fi ḥal sukrih

faqad rufae al-taklif fi sukrna ana

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Do not blame the drunkard for his state of drinkenness

For in our drunkenness we have been absolved of responsibiltiy

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[254] Murshid F.A. Ali ElSenossi. The Language of the Future Sufi Terminology. Available at http://www.almirajsuficentre.org.au/qamus/app/single/1429

[255] Gamar al-Dawla, p 32

فلا تلمن السكران في حال سكره

فقد رفع التكليف في سكرنا عنا

That type of *sukr* which the servant has no hand on, is the prevailing of state *ḥal*, the visitation *waried* upon the light of science. Shaykh al-Ṭayyib sees in this sort of *wali* the perfect one among the men. And the preference of the man in the state of sobriety *saḥu* over the man in the state of drinking. In this, Shaykh Aḥmad al-Ṭayyib said:" know that whoever entered this presence *hadra*, it is of no way, but whoever overcomes the state *ḥal*, and does not transgressing, following the commands, avoiding the prohibitions, is more perfect than the first i.e. state of drinking.

Ecstatic utterance *Shaṭaḥ*

Shaṭḥ**,* plural ***Shaṭaḥat, in Ṣūfī Islām, divinely inspired statements that Ṣūfīs utter in their mystical state of fana (passing away of the self). The Ṣūfīs claim that there are moments of ecstatic fervour when they are overwhelmed by the divine presence to such a degree that they lose touch with worldly realities. In such moments they utter statements that may seem incoherent or blasphemous if taken literally but are perfectly understood by fellow Ṣūfīs who have shared the same experiences. ***Shaṭaḥāt,*** Ṣūfīs warn, must be interpreted allegorically[256].

Muslim legalists naturally tended to brand as heresy all Ṣūfī ***shaṭaḥāt*** that did not conform to Islāmic teachings, and many Ṣūfīs suffered persecution on this account. The mystic al-Ḥallāj, for example, was persecuted and finally executed for his famous cry, “I am the Truth.” Since “the Truth” is one of the names of God, legalists interpreted the utterance as a blasphemous claim to divinity. Ṣūfī defenders of al-Ḥallāj argued that in his mystical state he found himself in union with God.

Since the state of mystical trance is normally of short duration, ***shaṭaḥāt*** rarely exceed six or seven words. The Ṣūfīs, however, regard all their writings, and particularly their poetry, as possessing an element of ***shaṭḥ***. For this reason it also must be interpreted allegorically. Among often quoted ***shaṭaḥāt*** are:

“For the perfect lover, prayer becomes impiety” (al-Ḥallāj).

“Praise be to me. How great is my majesty!” (Bāyazīd al-Besṭāmī, d. 874).

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[256] https://www.britannica.com/topic/shath

“I am the proof of God.” “Divine omnipotence has a secret; if it is revealed there is an end of the prophetic mission” (Ibn Sahl at-Tustarī, d. 896).

“Ritual acts are only impurities” (ash-Shiblī, d. 945).

“In my robe there is only God” (Ibn Abī al-Khayr, d. 1048).

“The slave is the Lord and the Lord is the slave; how can one tell which of the two is the debtor?” (Ibn al-ʿArabi, d. 1240).[257]

Shaṭaḥ to Aḥmad al-Ṭayyib doesn't consider a necessity *lazim*, of the path necessities nor conditions. Nevertheless, the Shaykh went and cited examples of the actualized men *muhaqiqeen* in the Ṣūfī path in this concern. He further went on mentioning *Shaṭaḥ* kinds, causes and degrees. He says:" and whosoever his foot stands firm *thabat* in the "cup of 'He' love them said '*Hu*' ... and whosoever his drinking exceeded the limit of standing firm, till he takes his cup from the hand of his beloved said: 'I, *ana* '.

- ➢ The drunken with the cup of 'He love them' *mutamkin*.
- ➢ The drunken with the cup of ' They love Him' *mutalwin*.

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[257] Ibid

And the one who spoke with "I" the selfishness symbol, is the speaker from the *fana* valley, with the tongue of persistence *baqa*, both of them were deemed true uttered. And the one who said:' I' he didn't mean himself, for he was taken out of his ownself *maghzub*, attracted of his own sense, and of his own taker, as well his own attracter, is the speaker by his own tongue ... the owner of the love didn't know what the intimacy is, and the owner of the second if he speaks, he speaks with the opening *fatḥ."*

Imam al-Ghazali said:" and the speech of the lovers in the state of *sukr,* wrapped and didn't be told"[258].

Ostentation *riyya*

Shaykh Aḥmad al-Ṭayyib says in this wisdom: "Ostentation *riyya* is a strong preventer, to the presence of Allāh, that He *(*Allāh), is the most richest of the partners *al-shuraka*. "

According to Shaykh Aḥmad al-Ṭayyib *Riyya* is of three kinds:

1- Ostentation *riyya* in the sayings.

2- Ostentation *riyya* in the acts.

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[258] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p331/32

3- And Ostentation *riyya* in the states *aḥwal*, of both its appearance and disappearance.

He says: "know that Ostentation *riyya* is an act of polytheism *shirk* of Allāh *tala*, and it is the minor *Shirk*"

And in prophetic tradition, the messenger of Allah warns of the minor shirk, as has been stated in the saying:

"What I fear for you the most is the minor *shirk*, they said: And what is minor shirk O messenger of Allāh, he said to them, that is ***ar-riya***. Allāh will say on the Day of Judgment when He is rewarding the people for their actions: Go to those for whom you did ***riya*** for in the world then see if you find the reward with them."

إن أخوف ما أخاف عليكم الشرك الأصغر ، قالوا : و ما الشرك الأصغر يا رسول الله قال لهم الرياء ، فإذا جاء العباد بأعمالهم يوم القيامة يقول الله لهم : اذهبوا إلى الذين كنتم تراءون في الدنيا ، فانظروا هل تجدون عندهم الجزاء .

My master Abu al-Mawahib al-Shadḥali (may Allāh be pleased with him) said:" the hypocrisy of the scholars *fuqaha* is in the sayings, while the hypocrisy of the Ṣūfīs *fuqara* is in the states *aḥwāl*."

1-*Riyya* in *Sharia*

What is meant by this kind of Ostentation *riyya* is the amount of those occupiers with rank of the scientific *fiqh,* with utmost revolving round the sayings.

In regard to Ostentation *riyya* in *Sharia*, Shaykh Aḥmad al-Ṭayyib has come up with three types of persons, they are as follows:

- The first one: Is the ignorant, speaking with no knowledge intends people attraction towards him; attempts of covering his ignorance out of it; such person has two sins; the sin of *riyya* and arrogance sin.
- The second: Is meant by his saying on the inward sciences, making the ignorance over other than him. So, he stands up for the matters, and presents himself for the meeting of the people of science, just to show himself.
- The third: Is meant by his saying in the inward sciences the benefit of the creation, for the sake of the Lord of the world; but he loves creations being felt by his own intention, faithfulness and sincerity in that.

2- Ostentation *Riyya* in *ṭarīqa*

As for the *riyya* in *ṭarīqa,* Shaykh Aḥmad al-Tyyib has also divided it into three persons:

- The firstly: the *salik* meant creation seeing his own deeds, and if they didn't, he never do a good. However, he exposes himself to them, and running after their attention and watching.
- The secondly: the *salik* meant by his religious acts his Lord thoroughly. Despite that he wants the manifestation of his intention to the creation.
- The thirdly: Is meant by his deeds only the face of Allāh; and he didn't like people seeing his deed, but if Allāh shows them - the people - what He has favoured him with, turns happy and satisfied.

3- Ostentation riyya in *ḥaqiqa*

And finally, the Shaykh on his comments, on the ostentation *riyya* in *ḥaqiqa,* he further cited three types of persons. In fact this category of *riyya* is concerning the Ostentation *riyya* in states *aḥwal.*

They have come as follows:

- The first: Is trying the manifestation of his inner states to the people's eyes, demanding the status from them.
- The second: Is to be a true in his state with Allāh, but he wants his manifestation to the people.

- The third: Is to be his states with Allāh a true one, and he didn't like its manifestation to people, but if Allāh has manifested to them - the people- he turns delight for that,

All of the above of what have been stated, were of the hidden *shirk,* and whoever (*He to whom Allāh assigns no light, he will have no light*[259]) and (we do not have the power to exceed in any way or degree the place and position and status appointed for each of us by Allāh.)

To conclude, based on Shaykh Aḥmad al-Ṭayyib teachings, the Ostentation *riyya* is of two patterns: the hidden Ostentation *riyya* , and the clearOstentation *riyya* ; the hidden is more harmful than the clear one, that for the difficulty of its remedy'[260].

The veils *al-ḥujub*

'Never veiled you from the Real *al-ḥaq* only the strength *shidat* of His wrath *qahr* over you, and His nearness from you. And make you witness the nearness of His ownself from you; make it a duty upon you the annihilation *fana* of you, in His ownself of you'. Thus, run Shaykh Aḥmad al-Ṭayyib 's wisdom on the veils.

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[259] Surah al-Nur, verse 40

[260] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, p173

What unveiled you from the Real O the servant Who turns his face towards Him, are two things, which in fact back to Him: the veil of *qahr,* and the veil of nearness. The veil of wrath *qahr* occurs due to the wrath- related matters, which are the ordeals of *dunyya,* that being found on the self, money, and offsprings, furthermore on the so uncountable and numbered of things.

The wrath *qahr* could occur by the appetites that imposed upon the human. Thus, if He - Allāh- has caused the wrath qahr over you with the lust towards your wife, there He veiled you from Him, for your belly get occupied with her- your wife- than of Him. So, this your status with the appetite, how will it be with ordeals?.

The second veil is the Nearness veil; Allāh *tala* says: *(and We are closer to him than [his] jugular vein)*[261]. And His nearness towards you is of five things: Science *ilm*, hearing, seeing, the power *al-qudra*, the will *al-iradah*.

It has been said that the veils between the servant and his Lord are seventy in number, while others counted as seventh thousands of both light and darkness veils. Just, Shaykh Aḥmad al-Ṭayyib states in his comments stressed that, the two notions: i.e. wrath *qahr*, and the nearness veils simply to him, were so significant, and for their strength. And whoever crossed them i.e. the wrath *qahr* and nearness veils, gains the utmost dignity.

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[261] Surat Qaf verse 16

The love *al-Mahaba*

In his fifty three of his Aphorism *al-hikam* Shaykh Aḥmad al-Ṭayyib says:" Love is of two types: love its source *mansha* the believing and *tasdiq*; and love its source the witnessing of the provider with plain eyes *ayan*". " love is the heart inclines to the beloved, and the love of the *wayfarers salikeen* is their heart inclines to the divine presence. And the longing *shauq* is higher than it (love) that is the longing of the hearts for the meeting of the beloved; and both are connected with the each other, despite they are different in ranks. And whoever loves a thing longs to it, and whosoever longs for a thing becomes a lover of it.

And if longing *Shauq* turns great, it was *fana*; and the *fana* is what its owner turned absent of his ownself, and perished away *talsha* in his beloved, and said: "He, I *hua ana*."

In reality love is of two kinds:

1- Love that its source comes out of the belief and faith, with what Allāh Has promised us of the bounty in the hereafter, and Allāh is our creator and sustainer and He is the provider *munem* of the all outward and inward bounties; and we love Him because of this *ihsan*, and also we love our master Mohammad (pbuh), with our belief that he is beloved of Allāh, and the beloved of the beloved is beloved. Also we love all the prophets, despite that our love to them is less than the our love for the master of the creation, (peace and blessings upon him and them all). For he - Muhammad- is the beloved of Allāh the magnificent, and his status to Allāh, in relation to the other of the prophets and messengers, is like the status of Allāh supreme name, to the all of His other beautiful names.

2- And love its source is witnessing the sustainer with *ayan*", this is love is the love of the gnostics, the people of *muaiana* in Allāh's presence, which are purred of every deficiency. And in this they are ranks to their Lord. And the love is a fire that causes burning, despite it was formed out of believing and faith, how it is if was out of witnessing and *ayan*.

Shaykh Aḥmad al-Ṭayyib then kept on with discussion and illustration the true, real love. He says: " And know that the reality of love is the enjoys *yatalazz* of the beloved by his beloved in every lust *laza*, and the howness of that, is to know and witness that its occurrence to him was only by Him -Allāh- and its granting was out of Him; and for this he become a absent of the lusts *lazat* by the witness of the *mulazaz*, and of the beloveds by witnessing the beloved, and of the bounties whatsoever it is by witnessing the provider.

The occurrence of the enjoyments *talazuz* happens through the five senses, which are: hearing, seeing, smelling, tasting and touching. the lust *laza* of hearing is what your hearing enjoys of the languages from people, as well the whole animals. The seeing lust is what your seeing enjoys of the beauties. And the smelling lust is what your smelling enjoys of what your nose smells of the best of perfumes. And the tasting lust is what enjoys by your tongue from the tastings. And touching lust is what yourself enjoys of the rests *al-rahat,* which includes what happened to the self *al-dhat* of enjoyment from good wind passes on the body, or lust of intercourse, or the rest based on getting out of the toilet *ghaiyt*. In all of these i.e. senses the intellect *al-a'qal* is the king of these; and they are the road leading to the enjoyment with Allāh's bounties. And the gnostics, the lover of Allāh, enjoys in all with what leads to enjoy by Allāh; that he tastes by his soul, and knows by his lighting reason *aglih al-rawhani al-nurani* , that is if not Allāh this will never occur to him, and then he witnesses the lust from Allāh and eventually he loves Him.

The Theophany *al-Tajali*

Tajalli literally means "manifestation, disclosure and appearance". Mystics use the term to mean "appearance of truth into human heart and universe." The concept is used five times in the Quran, notably in the following verse:

When Musa arrived at our appointed time and his Lord spoke to him, he said: "O Lord, reveal Yourself to me that I may behold You." "You cannot behold Me," He said. "But look at the mountain: If it remains firm in its place you may then behold Me." But when his Lord appeared on the mountain, making it crumble to a heap of dust, and Musa fell unconscious. When he recovered, he said: "All glory to You. I turn to You in repentance, and I am the first to believe." (7. *Al-Araf*: 143)[262]

***Tajalli* in mysticism**

Divine self-manifestation has an important role in epistemology and ontology for mystics. Two concepts are important to *Tajalli;* one is *shams*, the sun of truth, and the other is the mirror of the heart. According to the symbolical language of mysticism, the sun is a password of Truth and the mirror is the key to the universe and the heart.

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[262] https://en.wikipedia.org/wiki/Tajalli

Epistemological meaning

According to epistemological semantics, truth manifests itself in the heart of the human being on a mystical journey. Consequently, by means of divine manifestation within one's self, the mystic could attain to a realization of the truth to such a degree that those attributes he personally embodies shine forth as reflections of The Divine Attributes within his very being. The spiritual wayfarer discovers this through the ascetic or Ṣūfī conduct during his spiritual journey inward to attain to God Consciousness, which he unleashes within himself into the world as a kind of divine charisma. Some mystics of the Ṣūfī path recognize this charisma as a divine presence and regard it as sufficient reason to conclude that the Divine is manifest in the heart of the charismatic. Alternatively, *Tajalli* is also use to denote a removal of the conceptual veils which occult the truth of The Divine Manifestation - namely everything that veils Creation's True End, which is to act as a Revelation of God's Divine Attributes.

Hierarchy of manifestation

Mystics have many levels to achieve intuitive knowledge of God:

1. The level of *muhazarah* or the place of self-eefacement or "Mahv". This level is also called a place of manifestation of conducts of God.
2. The level of revealing or the place of "Tams". the level is the manifestation of God's attributes.
3. The level of revealing the essence of God unto ascetic's heart. This stage is also called *Mahq***.**[263]

Shaykh Aḥmad al-Ṭayyib says:" *al-Tajali* is unveiling *takashuf* to the heart of the wayfarer from the lights of the unseen; its linguistics origin is the manifestation after *khafa*".

To Shaykh Aḥmad al-Ṭayyib tajali is of three sections: *jalali*, *jamali* and *kamali*. Whoever Allāh Has *tajala* to Him with majesty jalal Has made him in the state of contraction *qabadhu*; and if He looks to a person with eye of wrath perished him thoroughly. And whoever Allāh Has *tajala* over him with the beauty made him in the state of expansion *bastahu*; and if He looks to a person with the eye of satisfaction *rida aslahu*. And whoever the Real *al-haq* - Allāh - *tajala* over him with Perfection *kamal*, was revolving between what has mentioned of the Majesty *jalal* and the Beauty *jamal*. Thus, He gave each rank its due.

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[263] https://en.wikipedia.org/wiki/Tajalli

The people of *tajali* of majestyhave *katm* of the secrets; and the people of Beauty have unveiling *kashf* of the secret and its disclosure; and the owner of *tajali* of Perfection is revolving between them, i.e. the Majesty and Perfection *tajali*.

And I have heard from my Shaykh, the *qutb* of his own time, Shaykh Mohammad al-Samman (Allāh Has mercy on his soul): his saying" The theophany *tajali* does not continue with the servant".

Some of the *awaliyya* when they were in the state of *tajali* says to the people:" My heart informs me, about my Lord; so the veil which was his Lord addresses him through, is his own heart; understand the way of receiving from Allāh through enlightening heart *al-qalb al-Nurani*".

My master Shaykh Mohammad al-Samman (my Allāh be pleased with him) said:" Whoever his humanness *bashriyya* has gone *zalat*, his Lord spoke to him. And the human is called human only for his *mubashara* for the things that prevent him for the direction *tawjuh* to his creator. However, if its rulings disappear and he- the human- stripped out of it, heard the discourse of the Real without veil'[264].

The associations of *dhikrMulazamat al-dhikr*

Dhikr to Shaykh Aḥmad al-Ṭayyib has quite far depth, the one who remembers *dhakir* ought to observe.

The *dhikr* has outward and inward; its outward is the name, and its inward in the observation of it's - the name - meaning. And whoever has given the success of that must not expect the delay of the opening *al-fath* from Allāh *tala*". And this the *dhikr* spirit, which has been pointed at, in the people of the path books.

The Thought *al-Fikra*

Mulazamatal-fikra and the fields of *al-fikra* to Shaykh Aḥmad al-Ṭayyib are four:

1- *fikra* in His Divine essence *zatuhu.*

2- *fikra* in His own names *asmaihi.*

3- *fikra* in His own attributes *sefatihi.*

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[264] Qammar al-Dawla Zain al-Abdin. Ahmad al-Tayyib al-Bashir, *Arahu al-Kalamiyya wa Hikamuhu al-Irfaniyya*. Unpublished PhD thesis Omdurman Islamic University, 2003, 222/23.

4- *fikra* in His own acts *afaelihi.*

The first is prohibited, while the rest of the three are required.

Shaykh Aḥmad al-Ṭayyib says:" *al-fikra* is what the books *athar* have incited, and encouraged on to the utmost, may Allāh pleases him said: (be with the high *fikra* till you know Allāh truly and faithfully", in this concern the prophet (peace be upon him) said:" *fikr* of an hour is better than the worship of hundred year", and in another narration said: (better than the worship of seventy year).

May Allāh be pleased with him said:" *al-fikr* is the travelling of the heart in the field of the other than Allāh", and he also said:" *al-fikr* is the lamp of the heart; if it gone, it has no light for, and whoever wants the enlightenment of his inner with the knowledge must stick to, and ought to be silent, isolated of the creation, even if he is with them".

In his *hikma* fifty two of his sixty-six of wisdoms Shaykh Aḥmad al-Ṭayyib said:" *al-fikra* is of two kinds: *fikra* that you used for the proof of the creator of the worlds; and *fikra* that makes you a witness to the station *maqam* of *Ihsan*.

Moreover, the *fikra* is also is of two level: low and high *fikra*. As for the low, it is for the people of outward, and that is the *Sharia;* while the higher one is for the people of inward, and that is the Truth. The first is in the place of the body; while the second is in the place of the spirit. The body was created out of the lower clay; while the spirit was created out of the highest light. For each of the two *fikra,* its own people. The first one is for the *murids*, while the second is for the actualized Gnostics. And whoever keeps on with the first, has him the saying of the prophet:"contemplation *fikra* of an hour is better than the worship of an year", and whoever keeps on with the second, has him the saying of the prophet (peace be upon him):" *fikra* of an hour is better than the seventy year of worshipping". both of which is the good, despite the differences in their degrees.

fikra in the Divine essence *al-dhât* is divided by Shaykh Aḥmad al-Ṭayyib into what is prohibited, and required. Further, he went to divide the required into: lower and higher; the highest of the higher is the astonishment in its magnificent level, or its perfection away of any deficiency, nor defect. Whereas the required *fikra*, lowering degree is the thought in the existence of the Divine essence *al-dhât.*

The ignorant jurist *fagih*

In his book *azahir al-riyiad* Shaykh Abd al-Mahmoud Nur al-Daim (1885-1915) attributed speech to his grandfather Shaykh Aḥmad al-Ṭayyib, regarding the ignorant *fagih*, says:" Know that the ignorant jurist *fagih* is a harmful Allāh servant in the commands and prohibitions *nawahi*. Imam al-Juniyyid (may Allah sanctifies his secret) said:" heedlessness is more stronger *ashad* than of entering the hellfire. The sign of this the directing *sarf* of his intention as well his turning away *iqbalihi* of the hereafter.

Based on the prophetic narration on this, Shaykh Aḥmad al-Ṭayyib related several of these prophetic narrations that mainly emphasis the importance of science *ilm*. To cite part of these sayings are the following:

" The scholar in his folk people *qawum*, is like the prophet in his nation" or his saying:"the Shaykh in his folk people, is like the prophet in his nation", and said:" the scholars *ulama* are the inheritors of the prophets", and the saying:"the scholars of my nation *ummah* are like the prophets of the sons of Israel".

The sort of the scholars that have been pointed out in this narration is the scholars by Allāh, whose knowledge is on their hearts; not of those, whose knowledge is on their tongue; such as the scholars of this age. Those - scholars- their knowledge is proof *hujaha* against them, that only their- *ilm*- is on their tongues. Aiming of this the ornament of this world *duniya* out of their love to, and their concern of its collection, and further their running after. By their description they are *mubadloon* and *moghiyyroon*. And the prophet (pbuh) said:" Far removed, far removed (from mercy), those who changed (their religion) after me.[265]Meant for the *mubadlin* and the *moghiein*.

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[265] Volume 8, Book 76, Number 585: Narrated Abu Hazim from Sahl bin Sa'd: The Prophet said, "I am your predecessor (forerunner) at the Lake-Fount (Al-Hawd), and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them."

Abu Hazim added: An-Nu'man bin Abi 'Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Said Al-Khudri saying the same, adding that the Prophet said: 'I will say: They are of me (i.e. my followers). It will be said, '**You do not know what they innovated (new things) in the religion after you left**'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me."

Abu Hurayrah narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those

قال صلى الله عليه وسلم: (بعدا بعدا سحقا سحقا)[266]

And peace be upon him said:" the science is of two kinds: the science of the tongue; which is proof *hujah* upon the son of Adam. And the science of the heart; and that the beneficial science".

Our master Omer b. al-Khatab Allāh be pleased with him said: "what the most am afraidof to this nation, the knower hypocrite, of the tongue. They said how is he be hypocrite a knower? said:" the knower of the tongue, the ignorant of the heart and act[267]"

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are) my companions!' It will be said, '**You have no knowledge as to what they innovated after you left**; they turned apostate as renegades."

[266] وعن أبي حازم عن سهل بن سعد رضي الله عنه قال: قال النبي صلى الله عليه وآله وسلم: (إني فرطكم على الحوض، من مرَّ عليَّ شرب، ومن شرب لم يظمأ أبداً ، ليردنّ عليَّ أقوامٌ أعرفهم ويعرفوني، ثم يُحال بيني وبينهم. قال أبو حازم: فسمعني النعمان بن أبي عياش فقال: هكذا سمعت من سهل؟ فقلت: نعم .فقال:أشَهُد على أبي سعيد الخدري لسمعتُه ُ وهو يزيد فيها: فأقول: إنهم مني فيُقال: إنك لا تدري ما أحدثوا بعدك. فأقول:سحقاً سحقاً لمن غّير بعدي).

[267] p 204

The ignorant Ṣūfī

In the very same book of *azahir al-riyiad* of Shaykh Abdal-Mahmoud Nur al-Daim, Shaykh Ahamd al-Ṭayyib b. al-Bashir stated his view on the ignorant Ṣūfī, who ought to be?

He said the Ṣūfī who is ignorant of Allāh commands and prohibitions *nawahi* is a stray, harmful of his wonself, and the other; that his motions, and stillness take it out of his whims, and claims, he never feels by these. Thus, he makes the lawful, illegal, and the illegal by the opposite, and he changes and modifies according to what coming to the self, and the devil on his own heart. He is the fatal poison to whoever believes, or sits with him, or take of him, a thing of the religion *deen* matters. From where did he has the right to make himself on the lead, by taking somewhat of the religion with his own rigidity!!??, and with the lacking of sitting with its - religion- people, and the surrender to them, in the issue of science. And the ultimate of what is running after, is the heedlessness, and his abiding he and those who follow him, with bad and leaving behind *nabza* the people of truth, and changing the *sunnah* with the innovation, and having the *adab* of the devil, and *yatkḥalq* with its - devil- manners. And if he did that, the devil calls upon the people to him and they flock, and come from each direction to him; and he - the devil- left him to them to lead, to the valleys of the immoral deeds *fujoor*, and instill on them the spirit of arrogance, and it- the devil- names to them the disobedience an obedience. And he - the ignorant Ṣūfī- may suffice of taking from a Shaykh, and even if he takes from him by the name only, wrapping with the garment of ignorance and inroad *shattat,* intoxicated with arrogance, pride, and leadership. The case he didn't differentiate between the purity *tahara*, and impurity *nagasa,* he may suffice by roving the villages and cities, spreading out the *ilm* of *talbiss* and arrogance, travelling with him the supporters or the aides of the self and the devil, robbing the creation money with the sword of modesty *hiyya*, full with *shuh*, *bukhul*, and the lack of *hiyya*, didn't differentiate between the *sunnah* and *fard*, didn't know longitude and width, a suspect on the portion of Allāh, a seller to his own faith with his own *duniyya*. If he listens to a thing of the legal science, his inner change, if he has a place to the people, and it is difficult for him to sit with the scholars. And if he saw singing with the poems and song *dhik*r, he drowns on the ignorance and proud sea, mainly if the drums had been beaten.

Gnostics and scholars' praising of him

The notable Egyptian scholar al-Amir (ra) said to the enquirer about the status of the Shaykh, his knowledge and sciences:

"between your knowledge *ilm,* and his own is like i.e. the space that between the sky and the earth".

Aḥmad w. Esa wrote a letter to Shaykh Aḥmad al-Ṭayyib when the latter presented him copy of his own book al-Hikam, expressed his admiration and praising upon, said:" *gam'a fa a'a*"

The well-reputed *fagih* and the scholar Aḥmad w. Kanan (ra), with all his known firmness in the religion, and despite his sound criticism to great amount of the Ṣūfīs says:" My eyes had never seen an abide *wali* with the *sharia* and denunciation zuhud, the best turned to Allāh *tala*, and the truthfulness of the unseen telling, like Shaykh Aḥmad al-Ṭayyib (ra)[268].

The judge Aḥmad w. al-Kamil al-Halawi (ra) the buried of the al-Alim al-Masalmi at al-Halaween cemetery says after his meeting with the Shaykh, and took from (knowledge), while enquired about some of the scientific matters, says:" By God if the four *madhab* had been gone away *indarasat*, Shaykh Aḥmad al-Ṭayyib will revive them, of his own self, and that for the wide knowledge of his, as well his qualification and competence in science".

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[268] Brayeir Sa'ad al-Deen. *al-Jehood al'Ilmiyya li Shaykh Aḥmad al-Ṭayyib b. al-Bashir.* Scientific paper presented on the anniversary of the second hundred year of the passing away of al'Shaykh Aḥmad al-Ṭayyib al-Bashir, on 18-6-2018, p 10.

Also the judge of judges, the scholar Shaykh Aḥmad al-Selawi (r) for amount of time praising the Shaykh. He might hear some of his *manaqib*[269], from his teacher Shaykh al-Amir, under whom he studied at *al-Azahzr* mosque. His - al-Selawi- love to Shaykh Aḥmad al-Ṭayyib led him to wed one of his daughters.

It was narrated that the scholar, al-Fagih Mukhtar al-Shenqiti (ra) when he listens of something of Shaykh speech (ra) says to his presence:" do not you smell the smell of the *waliyya*".

The scholar and the righteous *fagih* Muhammad w. al-Fagih Idris, famous with "Wad-Doleeb", if the Shaykh mentioned at his own learning sessions *majilis*, he used to enter into states of ecstasy, praising him, and he may halt his teaching, so as to enjoy his *sirah*"[270].

Shaykh Muhammad al-Bashir al-Surrabi told me about his Shaykh al-Tureifee, b. Shaykh Yousif al-A'raki (ra), said:" I had heard my father several times saying: "The days have never shown like Shaykh Aḥmad al-Ṭayyib . And the prophet (pbuh), had prohibited us of showing any lack of courtesy *adab* with him. And whosoever, shows the lack of *adab* with him, will never succeed".

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[269] *Manaqib*: Hagiographical/biographical genre recounting the merits and miraculous deeds of holy persons. Muslim saints are typically portrayed in opposition to non-Muslim detractors, doubting Muslims, or other saints. Texts dealing with *manaqib* typically include hierarchies of saints and their territories and patronage. Discussions of Muhammad 's virtues and miracles are particularly prominent.

[270] Ibid: 10

"And he also told me about some people of the A'rakeen whom in the presence of Shaykh Yousif, had reproached a man of their clan, who had taken the Ṣūfī *ba'ia* under Shaykh Aḥmad al-Ṭayyib. The man said: As for Shaykh Yousif there is no denial of his own *waliyya*; and as for my master Shaykh Aḥmad al-Ṭayyib, he is a sea without a shore. On hearing that, Shaykh Yousif laughed, and went on saying, for three times: 'You're true' "[271].

The precious *qutb*, *sayyid* Aḥmad b. Idris (may Allāh sanctifies his secret) says: " Out of Allāh favours upon His *wali*, Shaykh Aḥmad al-Ṭayyib (ra), verily since had been opening to him, had never being absent of the prayer behind the messenger of Allāh, neither in his life, nor after his death. And he- Ibn Idris- used to say about him- Aḥmad al-Ṭayyib- he is from the *afraad*[272]".

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[271] Abdal-Mahmoud Nur al-Daim. *Azahir sl-Riyyad*.

[272] They are the men, who are out of the qutb glance, they are the most perfect of the people of the earth.

The gnostic *sayyid* Muhammad Othman al-Mirghani (may Allāh sanctifies his secret), says: " The time had never included *ashtamal*, the most modest *afeef*, nor the most ascetic, nor the most guided, nor the most trusted of the secrets like Shaykh Aḥmad al-Ṭayyib (ra). One of his - al-Mirghani - students asked him about the *maqam* of the *ustaz* - Aḥmad al-Ṭayyib - said: previously I had seen him the grand of the pillars *awtad* in the presence *hadrah*, and now no person knows his station *maqam* except Allāh".

The gonstic, *sayyid* al-Hassan al-Mirghnai (ra) used to say: " there is no person on the outside or inside the earth, on the whole Sudan country like him - Shaykh Aḥmad al-Ṭayyib - . And I would never resemble his guidance *irshad*, only with the guidance *irshad* of my master Shaykh Abdal-Qadir al-Jilani (ra).[273]

The beloved *wali*, my master Shaykh Muhammad b. Qamr al-Deen, the famous with al-Majdhub used to say: " Whoever wants to look to the manners of the messenger of Allāh (pbuh), ought to look to the manner of *ustaz* Shaykh Aḥmad al-Ṭayyib (ra)."[274]

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[273] Ibid:

[274] Ibid:

Chapter Six

His students

Shaykh Aḥmad al-Ṭayyib has left a legacy of millions of followers, around the world. His students and successors need no introduction to the Muslim World. Their impact, influence and contribution towards the spread and development ofIslāmic teachings, *ṭaṣawwuf* and Islāmic thinking have left its mark in the pages ofhistory. Abroad characterization of these adepts reveals certain patterns. They came from a vast portion of the *Bilad al-Sudan,* from Ethiopia in the east and from as far west as Baghirmi - reflective of the thickening web of intercommunication across the Sudanic belt (McHugh 1994:139)'. He has given *ijāza* and authorized so many of students as *Shuyukh*. Among the well-reputed, inside the Sudan: Shaykh Aḥmad al-Ḅasir (d.1780), Shaykh al-Qurashî (d.1880), Shaykh Muhammad Tōm w.Banaqa (d.1851), Shaykh al-Ṣabonabi (1788-1851), Shaykh Ḥasib al-Kubawi, Shaykh al-Seleḥabi, Shaykh wad-Taha, Shaykh al-Amīn wad-Umḥaqin, this just to name the few.

Shaykh Aḥmad al-Ḅasir 1778 - 1831

Shaykh Aḥmad al-Ḅasir, belongs to a very famous family, known with its concern of teaching, the holy Qur'ān, at al-Halawiyyin in central Sudan. In his tribal affiliation, he belongs to the famous Halawiyyin tribe. Shaykh al-Ḅasir has given the grand *ijāza*, by his teacher Shaykh Aḥmad Al-Ṭayyib, and then was instructed to back to his homeland in Gezira, central Sudan. Many people and students had come to him, asking the pledge, in the teachings of the Sammāniyya. Out of the most notable men, who came to be initiated by Shaykh al-Ḅasir, was Shaykh al-Qurashî w. al-Zayn, and Shaykh Hessein w.Subahi[275]. 'Shaykh al-Hessein w.Subahi is of the relatives of Shaykh Idris w.al Arbab, and one of the notable deeds of his, he was the first to build his teacher's Tōmb[276].

Shaykh Muhammad Tōm w.Bānnaqā 1764- 1851

Shaykh Muhammad Tōm w. Bānnaqā (1764-1851) is one of the most powerful saints in Sudan. He hailed from a very illustrious family the Ya'qubab, whose grandfather Shaykh

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[275] Article written on Shaykh al-Ḅasir in the possession of the current *khalifā* Shaykh Hasim, village of Shaykh al-Ḅasir.

[276] *Mausuat ahal al-Dhikr bi ll'Sudan,Dar matabi al-Umla*, Khartoum,Vol 3 2004: 571.

Bānnaqā b. Ya'qub was one of the earliest men initiated in the *Ṣūfī* path in Sudan. 'He is the Shaykh of *ṭarīqa*, and the tongue of *ḥaqiqa*, whose fame reached the eastern and the western, and over the *shaeri* of status and portion, *abū-alfeid*, our Shaykh the knower of Allāh, Shaykh Muhammad Tōm b. Banaqa b. Shaykh Hajū al-Ahamar b.Shaykh Ȁbd al-Qādir b.Shaykh Hajū wad- Hamād[277]. ' Muhammad is his name, and al-Tōm is a nickname for him.

'Muhammad al-Tōm w.Bānnaqā' of the Ya'qubab- Hajūwab also had distinguished legacy to build on, but he slightly reoriented it and infused it with energy through his conversion to the Sammāniyya[278].

'He (may Allāh be pleased with Him), is a sea in science, known by his firm steadfast to the etiquette of the Islāmic law, and his excelin legal sciences[279].

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[277] Ȁbd al-Mahmud Nūr al-Dā'im. *Azāhīr al-Ryiāḍ fi Manāqib al-Arif bi'llah al-Shaykh Ȁḥmed al-Ṭayyib*.1965:232)

[278] Neil, Mchugh. Holymen of the Blue Nile: The Making of an Arab- Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press. 1994, p.179.

[279] Moḥammad al-Fatiḥ al-Maghrabi, Shaykh Mahammad Tom w.Bānnaqā', *Majalt al-Taṣawwuf al-Islami,* 1984-60.

The Yaqubab remained gave the pledge of the Qādiriyya, up to the age of Shaykh al-Tōm w.Banqa, after that Shaykh al-Tōm took the pledge of the Sammāniyya *ṭarīqa*, from Shaykh Aḥmad al-Ṭayyib(Um-Marriḥi). The doctrine of the Shaykh Muḥammad Tōm, with those who seek guidance, based on engrossing in abundance of *dhikrs*, prayer upon our master Muḥammad (PBUH), repeating *al-Madā'ih an-Nabawiyyah* (Prophetic Eulogy), the Shaykh was named *adibal-Udaba*, that because when he entered to the assembly of the Shaykh (Aḥmad al-Ṭayyib), with his *murds*, he stripped off the turban, and then asked all those with him, to do the same, commenting: 'Until the Shaykh be distinguished from the *fuqarā'*. And by this he deemed the first figure, who came with the wrapping of the waist, or what is known as the belt within the Sammāniyyatradition.

It worthy to note that, the map of the Sammāniyya in Sudan points to the fact, that Shaykh al-Tōm and the unique students, that had he initiated and granted the *ijāza*, have the lion share, in the spread of the teachings of the *ṭarīqa*, across the country. ' Muḥammad combined his own reformist and cultured intellect, and his distinction as a poet of classical Arabic, with a traditional and familiar style of leadership to draw large and diverse followers from as far away the White Nile and Rahad, as well among the Ya'qubab themselves. His most prominent pupils were Birayer w. al-Ḥasin of Shabasha on the White Nile; Muhamad al-Nūr b.

Arabi, the *rājil* of Rayba, just outside of Sinnar; and Talḥa b. Husayn al-Falati; whose *khalwa* was on the Blue Nile across from site of future Maiwurno. There is a tradition among the Ya'qubab that one of the Muhamad al-Tōm's disciples was Dinka[280]. Among the famous students also is Shaykh Ảbd al-Qādir Abu.el-Husna, and Shaykh Rehuda etc.

Shaykh al-Qurashî w. al-Zayn 1774–1880

The influence of Shaykh al-Qurashi in the Sāmmaniyya since its arrival in Sudan is well known; manifested upon notable students emerged as propagators to its teachings across the country and the outside.His full name is, Shaykh Muhammad Aḥmad (al-Qurashî) b. al-Zayn b. *al-faqeh* Ali b Rabih b. Youns, born in 1774. His grandfathers descended from Hijāzi tribe, his lineage ends with *sayidna* al-Husayn b. *saiyda* Fāṭima al-Zahra the daughter of the messenger of Allāh (PBUH), and then he is Husayni Sharīf.

The established centre of Ṭayyiba later has come, to play a vital role in the spread of the Sammāniyya teachings across all the country. In Ṭayyiba, he continued his sacred mission. Beside Um-Marriḥ, Ṭayyiba turned the focal point, and the place of attraction, to the seekers of the truth. The truthfulness and sincerity of the Shaykh, along with his magnetic personality and patience in inviting others unto Allāh, proved to be a major cause in attracting scores of students. Thus, notable and great future leaders of the Sammāniyya, had knocked at the door of his guidance, for the guide, is a sincere, true ascetic and true gnostic, have achieved the attainment, at the hand of the grand *qutb*, Shaykh Aḥmad al-Ṭayyib. He initiated into the Sammāniyya all the sons of Nūr al-Dā'im b. Aḥmad al-Ṭayyib al-Bashīr". He taught them the Quran and the other Islāmic sciences. Of those sons who were initiated by him: Shaykh Ỏbd al-Maḥmoud (1845-1915), and Shaykh al-Bashîr (1832-1919), Shaykh Abd al-Jabar. Among students who had given guidance and *ijāza*, also were Sharīf al-Khatim (d.1936), who later comes to establish the active branch of the *ṭarīqa* at Karkog, Sinnār State south of Dender. And among the students also was Shaykh al-Kogali, who established the branch of Arbeji, adding to that, Shaykh al-Ṭayyibabū-Sabah of al-Hilaliyya. And no doubt Imam al-Mahdi (1843-1885), the leader of the Mahdiyya revolution. The Imam considered one of the noted personalities, who authorized by the Shaykh al-Qurashi, and this happened after his (al-Mahdi) disagreement with Muhammad Sharīf Nūr al-Da'im (1841-1907) his first Shaykh.

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[280] Neil Mchugh. Holymen of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic, 1500-1850. Evanston. Northwestern University Press. 1994180.

Shaykh Hassib al-Kubawi

Azāhīr al-Ryiāḍ of Shaykh Ȁbd al-Maḥamoud affords a section to the biographies of Shaykh Aḥmad al-Ṭayyib students. Among those who mentioned in the pages of the book is Shaykh Hassib, it had been written: 'And one of them is the gnostic *qutb* of knowledge, elixir, my master Shaykh Hassib b. Imam al-Kubawi, the Moroccan, (may Allāh be pleased with him), one of the greatest scholars, and imams of wisdom, unique at his own time. One of those who realized the attainment at his hands, and benefited from him, was the gnostic Shaykh Abu-El-Ḥasan b. Shaykh Ȁbd al-Karīm b. *al-qutb* Shaykh Muhammad al-Sammān, (may Allāh sanctify his secret). In *al-Madina al-Munawra* his sons, have no other *sanad* to their Sammāniyya ṭarīqa, only through Shaykh Ḥasib[281]. 'Ḥasib b.Imam, al-Kubawi al-Maghribi, not originally a Sudanese, he lived in al.Damar and Sawkin, and died in Mecca. Among those he initiated into the Sammāniyya was Muhammed al-Ḥasan al-Sammān. Ḥasib is said to have written extensively on *ṭasawwuf*, of what is attributed to him, is *nazam Mukhtaṣar Kḥālil*, the arrangement of the *mukhtaṣar* of Kḥālil (d.776)[282].

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[281] Ȁbd al-Mahamoud Nūr al-Dā'im, *Azāhīr al-Ryiāḍ fi Manāqib al-Arif bi'llah al-Shaykh Ȁḥmed 'al-Tayyib* . 1965, p.225.

Shaykh al-Amin w. Umm-Ḥaqīn 1776 -1854

He is *alfaqeh* al-Amin b. Muhammad b. al-Amin b. Muhammad b. Farah b. Baskil al-Rubaṭabi. He was born in the year 1776 at Ḥālfayat al-Muluk. He memorized the Quran at the village of w.al-Abbas west of Sinnar under Shaykh w. al-Abbas. He studied the legal sciences at the city of al-Hilaliya. Moreover, he toured many of the places of *ilm*, which spread at the time of the Black Sultanate. Then he came and stayed at Islanj Island where he had established his *masīd* and *khalwai*. These *khalwai* had been attracted a lot of the knowledge and *ilm* seekers. What was narrated is that he had never left his *masīd* and *khalwai* for forty years. He used to send his students after memorizing the Quran to Masīd w.Isa for further knowledge and *ilm*. He had shown great concern to the memorization of the Quran, therefore his *khalwa* included students from outside the Sudan mainly from Ethiopia, Eretria, Yemen and Libya.

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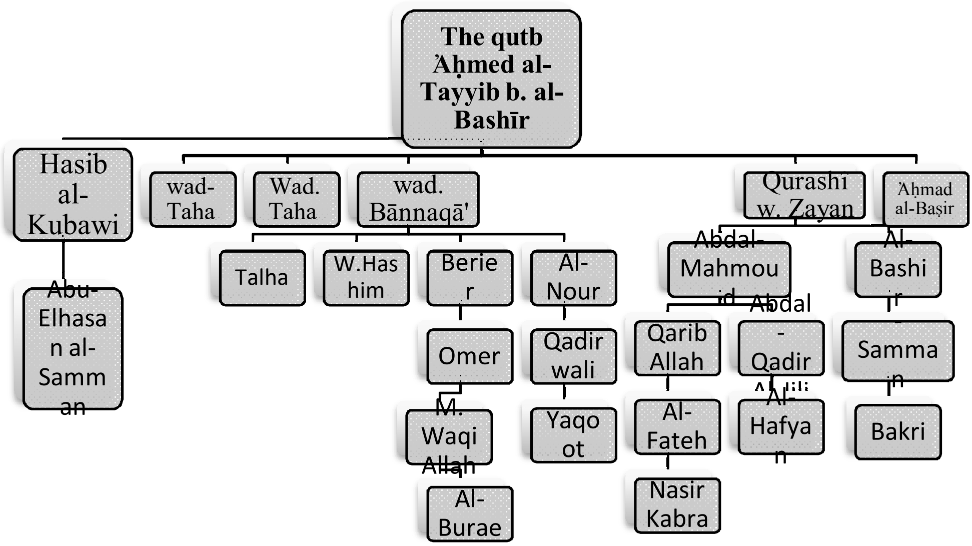
[282] S, R, O'fahey.Arabic Literature of Africa. Volume 1. The writings of Eastern Sudanic Africa to C.1900. E.J. Brill, Leiden. The Netherland.1994:119.

Shaykh Ȧbd Allāh al-Ṣabonabi 1788-1851

The family of Shaykh Ȧbd Allāh al-Ṣabonabi(1851-1788), who was one of the earliest students, to take the *Ṣūfī* pledge, from the *qutb*, Shaykh Aḥmad al-Ṭayyib(1774-1824), has played a magnificent role, in the spread of Islām , and then the Sammāniyya's traditions, in the area south of Sinnār.

The name al-Ṣabonabi referred to the great grandfather Shaykh Sūliman, whose lineage links with Imam al-Husayn, (may Allāh be pleased with him). His family migrated from Egypt to Sudan.


The qutb Ȧḥmed al-Tayyib b. al-Bashīr
Hasib al-Kubawi
Abu-Elhasan al-Samman
wad-Taha
Wad. Taha
wad. Bānnaqā'
Talha
W.Hashim
Berier
Al-Nour
Omer
Qadir wali
M. Waqi Allah
Yaqoot
Al-Burae
Qurashī w. Zayan
Ȧḥmad al-Baṣir
Abdal-Mahmoud
Al-Bashir
Qarib Allah
Abdal-Qadir
Samman
Al-Fateh
Al-Hafyan
Bakri
Nasir Kabra

Ȧḥmed's al-Tayyib b. Al-Bashīr Students

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Appendixes

صلاةالعَظَمَة

Salāt ’al‘azamah

The Supremacy Prayer

اللهم صلي علي عبدونبيك وحبيبك ورسولك سيدنا محمد النور الأعظم الباهر جوهر الجواهر نور الأزهار, سر الاسرار, حلو المقال جلال كل جلال , جمال كل جمال , كمال كل كمال ، شاهد الكبير المتعالي

’Allāhumma salli ‘alā ‘abdika wa nabiyyika wa rasūlika wa habībika sayyidinā Muhammadin ’annūri ’al’a‘zami ’albāhiri, jawhari ’aljawāhir, nawri ’al’azhār,sirri ’al’asrār, hulwi ’almaqāl, jalāli kulli jalāl, jamāli kulli jamāl, kamāli kulli kamāl, shāhidi ’alkabīri ’almuta‘ālī,

O, Allāh pray for Your servant, Your prophet, Your messenger and Your beloved one, sayyidinā Muhammad. The supreme splendent (wonderful) light.The jewel of the jewels.The Blossoms of flowers.The secret of secrets.The (one) of sweet talk (speech).The majesty of majesty.The beauty of beauty.The completeness (perfection) of any completeness.The Witness of The most High and Great.

، بيت الأحدية سراج الوحدانية شمس المعارف ، ضياء العوارف، النور الموجودسبب الوجود، قريب الذات المتحلي منها بأعظم التحيات، طلسم الطلاسم المنبهة، البحر المسجور فبل بحر الطور،

bayti ’al’ahadiyya, sirāji ’alwahdāniyya, shamsi ’alma‘ārif, diyā’i ’al‘awārif, ’annūri ’almawjūd, sababi ’alwujūd, qarībi ’adhdhāt, ’almutahallī minhā bi’a‘zami ’attahalliyāt, tilasmi

’attalāsimi ’almunbahimah, ’albahri ’almasjūri qabla bahri ’attūr,

The house of Uniqueness, The lamp of Oneness The sun of knowledge, and the light of those who know (knowledged).The existing light.The reason behind existance. The most close near to The Thyself, who sweetened from Him (Thyself) by the greatest sweetness. The talisman of the unfolded talisman. The sea that existed before Tour sea (of Sinai).

، من سجدت له في آدم الأملاك لعظمة نور الذات ، المحبوب الأعظم لاهوت القدم ، من اصطفيته علي بني حواء وآدم الوسيلة العظى لمن توسل به إليك يا الله ياالله

man sajadat lahu fī ’ādam ’al’amlāku li‘azamati nūri ’adhdhāt ’almahbūbi ’al’a‘zam, lāhūt ’alqidam, man ’istafaytahu ‘alā banī Hawwā’a wa ’Ādam, ’alwasīlati ’al‘uzmā liman tawassala bihi ’ilayka yā ’Allāh, yā ’Allāh, yā ’Allāh,

The one for him all angles prostrated in front of Adam because of the greatness of Thyself light. The supreme beloved, The occult secret of oldness. The one you (choosed) elect from among all children of Eve and Adam. The greatest mean (pleader) for who ever implore (supplicate) to You by Him. O Allāh, O Allāh, O Allāh.

اللهم بسره لديك وبحرمته عليك ولجاهه عندك وبسيره في عروجه إليك أن ترزقنا عملا بلا فترة ولا ابتداع ولا ميل للدنيا ولالخلق لاسماع حتي نتصل به إلي حضرتك وأن تتولى أمرينا بجاهه عندك قي كل أمر يهمنا يا الله ياولي الأمر كله وسلم تسليما كثير والحمد لله رب العالمين.

’allāhumma bisirrihi ladayka, wa bihurmatihi ‘alayka, wa bijāhihi ‘indaka, wa bisayrihi fī ‘urūjihi ’ilayka, ’an tarzuqanī ‘amalan bilā fatratin wa lā ’ibtidā‘, wa lā maylin liddunyā, wa lā lilkhalqi li’ismā‘, hattā ’attasila bihi ’ilā hadratika, wa ’an tatawallā ’amrī bijāhihi ‘indaka fī kulli hammin yuhimmunī yā ’Allāhu yā waliyya ’al’amri kullihi wa sallim taslīman kathīran wa ’alhamdu lillāhi rabbi ’al‘ālamīn.

O, Allāh I implore to You by the secret of Him with You. By the sacredness You bestowed on Him. By the honour and respect You give Him. By His continous marsh in His up moving prommotion to You, I call on You by all these, to grant me an accepted performance, according to what You approve and liked, without any lazyness or distorting inovations. (also) without love or likeness to this world or likeness to hear appreciations from creatures (or to gain prestige). Untill You bliss me by attending the exalted presence of Yours. By His honour (Muhammad) be my quardian and patron and tackle any distress that warry me. O, Allāh the one in charge of all matters (patron) (also) bliss Him with Your so many and plenty salutations. Praise be to Allāh the Cherisher and Sustainer of the worlds[283].

راتب السعادة

لسيدي الغوث الشهير الشيخ أحمد الطيب بن البشير

The Litany of Happiness of

’Ash-Shaykh ’Aḥmad ’At-Tayyib *son of* Al-Bashīr

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بسم الله الرحمن الرحيم

bismi ’Allāhi ’arrahmāni ’arrahīm,

In the name of Allāh, Most Gracious, Most Merciful

سورة الفاتحة :

Read sūrat ’Alfātihah:

اللهم صلي وسلم وبارك علي من قلبه عرشك الامجد سيدنا

ومولانا محمد وعلي آله واصحابه

’Allāhumma salli wa sallim wa bārik ‘alā man qalbuhu ‘arshuka ’al’mjadu sayyidinā wa mawlānā Muhammadin wa ‘alā ’ālihi wa ’ashābih

O, Allāh pray for salute and bless, the one that his heart is the exalted throne of Yours. Sayyidinā and our protecter Muhammad, his family and companions..

يا رب بالمصطفي بلغ مقاصدنا واغفر لنا ما مضي يا واسع الكرم (ثلاثاً).

yā rabbi bilmustafā balligh maqāsidanā waghfir lanā mā madā yā wāsi‘a ’alkarami, (3 times)

O, Lord by Your elect (I supplicate) grant us the attainment of our goals forgive us for what we have done O, The One of all Embracing generosity.

فأعلم أنه (لا أله إلا الله) (بالمد ثلاثاً)

fa‘lam ’annahu lā ’ilāha ’illā ’Allāh, (3 times)

Know, therefore, that there is no god But Allāh *[to be said slowly for 3 times, then to be repeated for another 10 times]*

محمد رسول الله صلى الله عليه وسلم حقاً وصدقاً لا إله سواك ولا فاعل في الوجود إلا إياك◌َ،

Muhammadun rasūlu ’Allāhi salla ’Allāhu ‘alayhi wa sallam haqqan wa sidqan lā ’ilāha siwāka wa lā fā‘ila fī ’alwujūdi ’illā ’iyyāka,

Muhammad is messenger of Allāh verily and truly. Allāh prayers and salutations be upon him. No god except You, and no one has Power of action in the existance except You.

من أدله الشك في الوحدانية عدم الرضا بأحكام الربوبية، ومن وحد الله في فعله وجد كل فخار في دينه، لا ذات إلا ذاته، ولا صفات إلا صفاته ولا أفعال إلا أفعاله

min ’adillati ’ashshakki fī ’alwahdāniyyati ‘adamu ’arridā bi’ahkāmi ’arrubūbiyya, man wahhada ’Allāha fī fi‘lihi wajada kulla fakhārin fī dīnihi. Lā dhāta ’illā dhātuhu, wa lā sifāta ’illā sifātuhu wa lā ’af‘āla ’illā ’af‘āluhu,

From the signs of doubt in His Oneness is the discontent with the Lordship rules (deeds) who believed all actions (deeds) are from Allāh only will enjoy the honour of Faith (religion). No selfsame except His selfsame, No attributes except His attributes, No Actions (deeds) except His actions (deeds).

جل الله, تجلى الله

jalla ’Allāh, jalla ’Allāh, tajalla ’Allāh, tajalla ’Allāh,

Allāh for Thou dignity and honour (2 times). Allāh glorified and splendent in revealation (2 times)

سبحان الله، ما أعظم الله–ثلاثاً–

subhāna ’Allāh, mā ’a‘zam ’Allāh, (3 times)

Glory be to Allāh, wonderful is His Supremacy and Greatness.

نعم المولى ونعم النصير –ثلاثاً–

ni‘ma ’almawlā wa ni‘ma ’annasīr, (3 times)

He is the best protector and the best helper.

حسبنا الله ونعم الوكيل وعلى الله توكلنا –ثلاثاً–

hasbunā ’Allāhu wa ni‘ma ’alwakīl wa ‘alā ’Allāhi tawakkalnā, (3 times)

Allāh is sufficieth for us and He is the Best Disposer for our affairs, on him is our trust and dependance.

نحن بالله عزنا لابجاه ومنصب   فمن اراد ذلنا حسبنا الله والنبي

nahnu billāhi ‘izzunā lā bijāhin wa mansibi, faman ’arāda dhullanā hasbunā ’Allāhu wa ’annabī

Our dignity and honour is because of our dependance and faith in Allāh, not by prestige or post, whoever wanted to humilate (undermind) us Allāh is sufficieth for us and The prophet.

نحن بالله عزنا لابجاه ومنصب فمن اراد ذلنا أذله الله والنبي

nahnu billāhi ‘izzunā lā bijāhin wa mansibi, faman ’arāda dhullanā ’adhAllāhu ’Allāhu wa ’annabī

Our dignity and honour is because of our dependance and Faith in Allāh, not by prestige or post, whoever wanted to humilate (undermind) us Allāh and The prophet humilate him.

يا عالم السر منا لا تكشف الستر عنا وعافنا واعف عنا وكن لنا حيث كنا.

yā ‘ālim ’assirri minnā lā takshif ’assitra ‘annā wa ‘āfinā wa‘fu ‘annā wa kun lanā haythu kunnā.

O, You who knows all of our secrets and what we hide, we call on You to keep Your cover over us, do not reveal our sins and scandles. Cure us, forgive us, be for us whenever we are.

إلهي دعوناك كما أمرتنا فاستجب لنا يا مولانا كما وعدتنا إنك لا تخلف الميعاد –ثلاثاً ’ilāhī

da‘awnāka kamā ’amartanā fastajib lanā yā mawlānā kamā wa‘adtanā ’innaka lā tukhlifu ’almī‘ād, (3 times)

O, Allāh we call on You, as You commanded us to do (please) accept our call (prayer) as You promised, O, our Protector You never failed to fulfill Your promise.

صلي الله على محمد صلى الله عليه وسلم، عشر مرات، salla ’Allāhu ‘alā Muhammad, salla ’Allāhu ‘alayhi wa sallam, *(10 times)*

Allāh prayers for Muhammad, prayers and salutations of Allāh be upon Him (Prophet Muhammad).

رب أدركنا بجاه المصطفى وأكشف السوء عنا فإننا ضعفاء، محمد بشر لا كالبشر، بل هو كالياقوت بين الحجر.

rabbi ’adriknā bijāhi ’almustafā wakshif ’assū’a ‘annā fa’innā du‘afā, Muhammadun bashar lā kalbashar, bal huwa kalyāqūti bayna ’alhajar.

O, Lord, by the sanctity You gave to the elect (chosen) (Muhammad) come for our rescue and release us from the misery. We admit our weakness. Yes Muhammad is a humanbieng but not like other humanbiengs He is like ruby among other stones (rocks).

Here murīd *puts both hands on the chest (the right one over the left), and reads the following prayer:*

الف صلاة والف سلام عليك ياسيدنا يارسول الله. الف صلاة والف سلام عليك ياسيدنا يانبي الله. الف صلاة وسلام عليك ياسيدنا ياحبييب الله.

’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā rasūl ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā nabiyy ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā habīb ’Allāh,

Thousand of prayers, and thousand of salutations be upon You O Sayyidī, O Messenger of Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī O Prophet of Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī O, The beloved by Allāh.

الف صلاة والف سلام عليك ياسيدنا ياصفي الله. الف صلاة والف سلام عليك ياسيدنا يانجي الله.
الف صلاة وسلام عليك ياسيدنا ياقريبا الي الله. الف صلاة وسلام عليك ياسيدنا امين وحي الله.
الف صلاة وسلام عليك ياسيدنا ياخير خلق الله.

’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā safiyy ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā najiyy ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā qarīban ’ilā ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā ’amīna wahy ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā khayra khalq ’Allāh,

Thousand of prayers, and thousand of salutations be upon You O Sayyidī the bosom friend of Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī O (You) of private and mystic converse with Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī The Nearest to Allāh.

Thousand of prayers, and thousand of salutations be upon You O Sayyidī O The confidant of Allāh inspiration (revealation). Thousand of prayers, and thousand of salutations be upon You O Sayyidī O You The Most best creation of Allāh.

الف صلاة والف سلام عليك ياسيدنا يا نور من نور الله. الف صلاة والف سلام عليك ياسيدنا ياوسيلتنا الي الله. الف صلاة وسلام عليك ياسيدنا ياشفيعنا عند الله. الف صلاة وسلام عليك ياسيدنا ياخاتم رسل الله.

’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā nūran min nūri ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā wasīlatanā ’ilā ’Allāh, ’alfu salātin wa ’alfu salāmin

‘alayka yā sayyidī yā shafī‘anā ‘inda ’Allāh, ’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā khātima rusuli ’Allāh,

Thousand of prayers, and thousand of salutations be upon You O Sayyidī the light from The Divine light of Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī our pleader to Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī our Intercessor in front of Allāh. Thousand of prayers, and thousand of salutations be upon You O Sayyidī The ceal that concluded all messengers of Allāh.

ألف صلاة وألف سلام عليك يا حبيب قلبي وصفوة ربي، وعلى آلك وأصحابك ولا يرد السلام على غائب وأنت سيد المرسلين حاضر وإلينا ناظر.

’alfu salātin wa ’alfu salāmin ‘alayka yā sayyidī yā habība qalbī wa safwata rabbī, wa ‘alā ’ālika wa ’ashābika wa lā yuraddu ’assalāmu ‘alā ghā’ib, wa ’anta yā sayyid ’almursalīna hādirun wa ’ilāynā nāzir.

Thousand of prayers, and thousand of salutations be upon You. O You The one beloved by my heart, the elect of my Lord, prayers and salutations be upon your family and companions. An absent can not be addressed by greetings. And You the leader of messengers is (now) present looking to us[284].

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HIZB ’AL-’AMĀN THE LITANY OF SAFETY
of Shaykh Aḥmad al-Tayyib al-Bashir:

بسم الله الرحمن الرحيم

BISMI ’ALLĀHI ’ARRAHMĀNI ’ARRAHĪM

In the name of Allāh, Most Gracious, Most Merciful.

’ALHAMDU LILLĀHI, WA ’ASSALĀTU WA ’ASSALĀMU ‘ALĀ KHĀTAMI’ANNABIYYĪNA, WA ’IMĀMI ’ALMURSALĪNA SAYYIDINĀ WA MAWLĀNĀ MUHAMMADIN WA ‘ALĀ ’ĀLIHI WA SAHBIHI ’AJMA‘ĪN.

الحمد لله ، والصلاة والسلام على خاتم النبيين ، وإمام المرسلين سيدنا ومولانا محمد وعلى آله وصحبه أجمعين

Prayers and salutations upon the seal of prophets, and messengers leader, sayyidinā and our protector Muhammad, his family and companions, altogether.

’ALLĀHUMMA MĀ ‘AMILTU MIN SŪ’IN FĪMĀ MADĀ MIN LAYLIYA HĀDHĀ’ALLADHĪ QAD MADĀ ALIMTU BIHI ’AW LAM ’A‘LAMHU TUBTU ’ILAYKA ‘ANHU, WA ’ASLAMTU,

اللهم ما علمت من سوء فيما مضى من ليلي هذا الذي قد مضى

وإن قرأ مساء قال من يومي هذا الذي قد مضى - علمت به أو لم أعلمه ُتبتُ إليك عنه ، واسلمتُ

O, Allāh whatever I have done of evil in what has passed

from this night which has passed, (This if the reading is

on morning time, if it is on evening, it should be said:

from this day which has passed).

وأشهد ألا إله إلا الله ، وأشهد أن محمداً رسول الله

WA ’ASHHADU ’ALLĀ ’ILĀHA ’ILLĀ ’ALLĀH, WA ’ASHHADU ’ANNA MUHAMMADAN RASŪLU ’ALLĀH,

From what I know about or not, I repent to You from

it, and to You I surrender. I bear witness that there is

no god But Allāh and I bear witness that Muhammad

is the messenger of Allāh.

دخلت بلا إله إلا الله في حصن الله ، وتوجهت على كل من نوى علينا بسوء بقدرة ذات الله ،

DAKHALTU BILĀ ’ILĀHA ’ILLĀ ’ALLĀH FĪ HISNI ’ALLĀH, WA TAWAJJAHTU

‘ALĀ KULLI MAN NAWĀ ‘ALAYNĀ BISŪ’IN BIQUDRATI DHĀTI ’ALLĀH,

I have entered by (with): There is no god But Allāh,

into the fortress of Allāh, I have turned my face against

whoever intended to harm us by the power of Allāh

Thee self.

بسم الله الرحمن الرحيم آلم الله لا إله إلا هو الحي القيوم وعنت الوجوه للحي القيوم ،

BISMI ’ALLĀHI ’ARRAHMĀNI ’ARRAHĪM, ’ALIF LĀM MĪM ’ALLĀHU LĀ ’ILĀHA ’ILLĀ HUWA ’ALHAYYU ’ALQAYYŪMU WA ‘ANAT ’ALWUJŪHU LILHAYYI

’ALQAYYŪM.

In the name of Allāh, Most Gracious, Most Merciful, ’Alif, Lām, Mīm Allāh there is no god But He. The Living, The Self Subsisting, Eternal. (All) Faces shall be humbled before (Him) The Living The Self Subsisting Eternal.

اللهم إني أسألك بك ، وأتوسل إليك بسر اللاسم العظيم الأعظم الأكبر المجيد أن تكف عنا شر كل جبار عنيد ، وشيطان مريد ،

’ALLĀHUMMA ’INNĪ ’AS’ALUKA BIKA, WA ’ATAWASSALU ’ILAYKA, BISIRRI ’ISMIKA ’AL‘AZĪMI ’AL’A‘ZAM ’AL’AKBAR ’ALMAJĪD ’AN TAKUFFA ‘ANNĀ SHARRA KULLI JABBĀRIN ‘ANĪD, WA SHAYTĀNIN MARĪD,

O, Allāh I call on You by You to You and supplicate to you by the secret of Your Great, Supreme, Greatest and Exalted Name of Yours, so as to stop from us the evil of every powerful obstinate transgressor, and every evil one obstinate in rebellion.

يا الله ياكافي ياواحد ياأحد ياذا البطش الشديد -ثلاثاً-

YĀ ’ALLĀHU YĀ KĀFĪ YĀ WĀHID YĀ ’AHAD YĀ DHĀ ’ALBATSHI ’ASHSHADĪD,

(3 TIMES)

O, Allāh, O You The Sufficient (The enough for), O the One, O The One and Only, O The One of strong Grisp (and power).

حسبنا الله ونعم الوكيل -سبعاً-

HASBUNĀ ’ALLĀHU WA NI‘MA ’ALWAKĪL, (7 TIMES)

For us Allāh sufficeth, And He is the best Disposer of all affairs.

لا إله إلا أنت سبحانك إني كنت من الظالمين -سبعاً-

LĀ ’ILĀHA ’ILLĀ ’ANTA SUBHĀNAKA ’INNĪ KUNTU MIN ’AZZĀLIMĪN, (7TIMES)

No god But Thou: Glory to Thee: I was indeed wrong.

وأفوض أمري الى الله إن الله بصير بالعباد -سبعاً-

WA ’UFAWWIDU ’AMRĪ ’ILĀ ’ALLĀHI ’INNA ’ALLĀHA BASĪRUN BIL‘IBĀD,(7 TIMES)

My (own) affairs I commit To Allāh: For Allāh (ever) watches over His servants.

ياالله ياكافي اكفنا شر سوابق الهمم من وليٍّ وساحر وعائن ومن أيهم وغير ذلك من أي العوالم فسيكفيكهم الله وهو السميع العليم، كهيعص ق . ن . لا تخف إنك من الآمنين

YĀ ’ALLĀHU YĀ KĀFĪ ’IKFINĀ SHARRA SAWĀBIQI ’ALHIMAM MIN WALIYYIN, WA SĀHIRIN, WA ‘Ā’ININ WA MIN ’AYYIHIM, WA GHAYRI DHĀLIKA MIN ’AYYI

’AL‘AWĀLIMI FASAYAKFĪKAHUMU ’ALLĀHU WA HUWA ’ASSAMĪ‘U ’AL‘ALĪM KĀF HĀ’ YĀ’ ‘AYN SĀD QĀF NŪN LĀ TAKHAF ’INNAKA MIN ’AL’ĀMINĪN.

O, Allāh, O The Sufficient, be enough for us from the evil (harm) of those empowered to harm. Namely Saint, Magician, Evil eyed or any one of them from any world. But Allāh will suffice thee as against them, And He is the All-Hearing The All-Knowing. Kāf, Hā’, Yā’, ‘Ayn, Sād, Qāf, Nūn. Don’t fear, verily you are among those who are secured.

يالله ياكافي اكفنا شر كل دابة من حيوانات برك ، وبحرك ، فسيكفيكهم الله وهو السميع العليم كهيعص ق . ن . لاتخافُ دركاً ولا تخشى

YĀ ’ALLĀHU YĀ KĀFĪ ’IKFINĀ SHARRA KULLI DĀBBATIN MIN HAYAWĀNĀTI BARRIKA WA BAHRIKA, FASAYAKFĪKAHUMU ’ALLĀHU WA HUWA ’ASSAMĪ‘U ’AL‘ALĪM KĀF HĀ’ YĀ’ ‘AYN SĀD QĀF NŪN LĀ TAKHĀFU DARAKAN WA LĀ TAKHSHĀ

O Allāh, O The Sufficient. Sufficeth us from the evil (mischief) of all animals (creatures) of Yours, of land and sea. But Allāh will suffice thee as against them, And He is the All-Hearing The All-Kowing. Kāf, Hā’, Yā’, ‘Ayn, Sād, Qāf, Nūn. Without fear of being under taken (by Pharaon) And without (any other) fear.

ياالله ياكافي اكفنا شر طوارق الليل والنهار إلا طارقاً يطرق بخير فسيكفيهم الله
وهو السميع العليم ، كهيعص ق . ن. لاتخافا إنني معكما أسمع وأرى

YĀ ’ALLĀHU YĀ KĀFĪ ’IKFINĀ SHARRA TAWĀRIQI ’ALLAYLI WA ’ANNAHĀRI ’ILLĀ TĀRIQAN YATRIQU BIKHAYRIN FASAYAKFĪKAHUMU ’ALLĀHU WA

HUWA ’ASSAMĪ‘U ’AL‘ALĪM KĀF HĀ’ YĀ’ ‘AYN SĀD QĀF NŪN LĀ TAKHĀFĀ ’INNANĪ MA‘AKUMĀ ’ASMA‘U WA’ARĀ

O Allāh, O The Sufficient. Sufficeth us from calamities of night visitant, and day. Except those calamities which bring good. But Allāh will suffice thee as against them, And He is the All-Hearing The All-Knowing. Kāf, Hā’, Yā’, ‘Ayn, Sād, Qāf, Nūn. Fear not: for I am with you: I hear and see (every thing).

ياالله ياكافي اكفنا شر جميع الهموم ، وذوات السموم فسيكفيكهم الله ، وهو السميع
العليم ، كهيعص ق.ن. لاتخف نجوت من القوم الظالمين

YĀ ’ALLĀHU YĀ KĀFĪ ’IKFINĀ SHARRA JAMĪ‘I ’ALHUMŪMI WA DHWĀTI ’ASSUMŪMI FASAYAKFĪKAHUMU ’ALLĀHU WA HUWA ’ASSAMĪ‘U ’AL‘ALĪM KĀF HĀ’ YĀ’ ‘AYN SĀD QĀF NŪN LĀ TAKHAF NAJAWTA MIN ’ALQAWMI ’AZZĀLIMĪN.

O Allāh, O The Sufficient. Sufficeth us from all distresses and poisonous creatures, But Allāh will suffice thee as against them, And He is the All-Hearing The All-Knowing. Kāf, Hā’, Yā’, ‘Ayn, Sād, Qāf, Nūn. Fear Thou not: (well) hast thou Escaped from unjust people.

ياالله ياكافي اكفنا شر كل راٍم لنا وحاسد وماكر إلينا راصدٍ فسيكفيكهم الله وهو السميع العليم كهيعص ق.ن. لاتخف ولا تخش

YĀ ’ALLĀHU YĀ KĀFĪ ’IKFINĀ SHARRA KULLI RĀMIN LANĀ WA HĀSIDIN, WA MĀKIRIN ’ILAYNĀ RĀSID FASAYAKFĪKAHUMU ’ALLĀHU WA HUWA ’ASSAMĪ‘U

’AL‘ALĪM KĀF HĀ’ YĀ’ ‘AYN SĀD QĀF NŪN LĀ TAKHAF WA LĀ TAKHSHA.

O Allāh, O The Sufficient. Sufficeth us from any one who shoots against us, envyier and any plotter who spies on us. But Allāh will suffice thee as against them, And He is the All-Hearing The All-Knowing. Kāf, Hā’, Yā’, ‘Ayn, Sād, Qāf, Nūn. Do not fear and do not dread.

الله ياكافي اكفنا شر كل مُعتز غالب وعدوٍّ ضارب فسيكفيكهم الله وهو السميع العليم كهيعص ق.ن. لاتخف إني لا يخاف لدىَّ المرسلون، قال رجلان من الذين يخافون أنعم الله عليهما أدخلوا عليهم الباب فإذا دخلْتمُوه فإنكم غالِبُون وعلى الله فتوكلوا إن كنتم مُؤمنين

YĀ 'ALLĀHU YĀ KĀFĪ 'IKFINĀ SHARRA KULLI MU'TAZZIN GHĀLIB WA 'ADUWWIN DĀRIB FASAYAKFĪKAHUMU 'ALLĀHU WA HUWA 'ASSAMĪ'U'AL'ALĪM KĀF HĀ' YĀ' 'AYN SĀD QĀF NŪN LĀ TAKHAF 'INNĪ LĀYAKHĀFU LADAYYA 'ALMURSALŪN, QĀLA RAJULĀNI MIN 'ALLADHĪNA YAKHĀFŪNA 'AN'AMA 'ALLĀHU 'ALAYHIMĀ 'UDKHULŪ 'ALBĀBA FA'IDHĀ DAKHALTUMŪHU FA'INNAKUM GHĀLIBŪN WA 'ALĀ 'ALLĀHI FATAWAKKALŪ 'IN KUNTUM MU'MINĪN.

O Allāh, O The Sufficient. Sufficeth us from the evil (mischief) of my powerful conquener and any powerful enemy. But Allāh will suffice thee as against them, And He is the All-Hearing The All-Knowing. Kāf, Hā', Yā', 'Ayn, Sād, Qāf, Nūn. Fear not Truly in My presence, Those called as messengers Have no fear. (But) among (their) God fearing men were two on whom Allāh had bestowed his grace: They said: "Assault them At the (proper) gate: when once ye are in, Victory will be yours: But on Allāh put your trust if ye have faith".

ياالله ياكافي اكفنا شر كل متحرف لقتالٍ وانصرنا بقدرتك على جميع الأطوار فسيكفيكهم الله وهو السميع العليم . كهيعص ق.ن. لاتخف إنك أنت الأعلى

YĀ ’ALLĀHU YĀ KĀFĪ ’IKFINĀ SHARRA KULLI MUTAHARRIFIN LIQITĀL WA ’UNSURNĀ BIQUDRATIKA ‘ALĀ JAMĪ‘I ’AL’ATWĀR FASAYAKFĪKAHUMU

’ALLĀHU WA HUWA ’ASSAMĪ‘U ’AL‘ALĪM KĀF HĀ’ YĀ’ ‘AYN SĀD QĀF NŪN LĀ TAKHAF ’INNAKA ’ANTA ’AL’A‘LĀ.

O Allāh, O The Sufficient. Sufficeth us from the evil of whoever in stratagem of war, and give us victory (by your power) over all diverse stages. But Allāh will suffice thee as against them, And He is the All-Hearing The All-Knowing. Kāf, Hā’, Yā’, ‘Ayn, Sād, Qāf, Nūn. Fear not! For Thou hast indeed The upper hand.

اللهم احرسنا بعينك التي لا تنام واكنفنا بكنفك الذي لايُضامُ واحفظنا بك من سطوات الأنام ، واغفر لنا بفضلك يإذا الجلال والإكرام

’ALLĀHUMMA ’UHRUSNĀ BI‘AYNIKA ’ALLATĪ LĀ TANĀM WA ’UKNUFNĀ BIKANAFIKA ’ALLADHĪ LĀ YUDĀM WA ’IHFAZNĀ BIKA MIN SATAWĀTI ’AL’ANĀM, WA ’AGHFIR LANĀ BIFADLIKA YĀ DHĀ ’ALJALĀLI WA ’AL’IKRĀM

O, Allāh guard us with Your eye which never sleeps, take us into Your protection that can never be underminded, shelter us from the violence attacks of all creatures, forgive us by Your grace O You The Lord of Full Majesty, Bounty and Honour.

اللهم احرسنا بعينك التي لا تنام واكنفنا بكنفك الذي لايُضامُ واحفظنا بك من
سطوات الأنام ، واغفر لنا بفضلك يإذا الجلال والإكرام وأسألك اللهم أن تصلى
وتسلم على سيدنا محمد وعلى آله وأصحابه وأن تُؤمننا من شر كل عدو يريد بنا
سُوءاً أو مكروهاً بجُرمتِه ياالله -سبعاً

WA 'AS'ALUKA 'ALLĀHUMMA 'AN TUSALLĪ WA TUSALLIM 'ALĀ SAYYIDINĀ MUHAMMADIN WA 'ALĀ 'ĀLIHI WA 'ASHĀBIHI WA 'AN TU'AMMINANĀ

MIN SHARRI KULLI 'ADUWWIN YURĪDU BINĀ SŪ'AN 'AW MAKRŪHAN BIHURMATIHI YĀ 'ALLĀH, (7 TIMES)

I call on You Allāh to pray and salute sayyidinā Muhammad his family and companions and we call on You to secure us from the mischief of any enemy who intends to harm us (we call on You) by the sanctity (sacredness) of Him (prophet Muhammad). O, Allāh.

ياأمان الخائفين أمَّنا إنك أنت السميع العليم -ثلاثاً-

YĀ 'AMĀN 'ALKHĀ'IFĪNA 'AMNAN 'INNAKA 'ANTA 'ASSAMĪ'U 'AL'ALĪM, (3TIMES)

O You the safety of those who fear, let us stay safe For Thou is the All-Hearing, The All-Knowing.

فإن تولوا فقل حسبي الله لا إله إلا هو عليه توكلت ، وهو رب العرش العظيم -سبعاً-

FA ’IN TAWALLAW FA QUL HASBIYA ’ALLĀHU LĀ ’ILĀHA ’ILLĀ HUWA ‘ALAYHI TAWAKKALTU WA HUWA RABBU ’AL‘ARSHI ’AL‘AZĪM, (7 TIMES)

But if they turn away, say: “ Allāh sufficeth for me,

There is no god But He. On Him is my trust. He The

Lord of the Throne (of Glory) Supreme ”.

وردَّ الله الذين كفروا بعيظهم لم ينالوا خيراً وكفى الله المؤمنين القتال ، وكان الله قوياً عزيزاً

WA RADDA ’ALLĀHU ’ALLADHĪNA KAFARŪ BIGHAYZIHIM LAM YANĀLŪ KHAYRAN WA KAFĀ ’ALLĀHU ’ALMU’MINĪNA ’ALQITĀLA WA KĀNA ’ALLĀHU QAWIYYAN ‘AZĪZĀ.

And Allāh turned back, The Unbelievers for (all) their

fury: no advantage Did they gain: and enough Is Allāh

for the Believers. In Their fight. And Allāh Is Full of

Strength, Able To enforce His will.

أخذتُ سمع كل مُؤذِ لنا وبصره بسمع الله وبصره وأخذتُ قوَّة كل مُؤذِ لنا وقدرتهُ بقوة الله وقدرته بيننا وبين كل مُؤذِ لنا سترُ الله تعالى للأنبياء الذين كانوا يستترون به من سطوات الفراعنة

’AKHADHTU SAM‘A KULLI MU’DHIN LANĀ WA BASARAHU BISAM‘I ’ALLĀHI WA BASARIHI, WA ’AKHADHTU QUWWATA KULLI MU’DHIN LANĀ WA

QUDRATAHU BIQUWWATI 'ALLĀHI WA QUDRATIHI, BAYNANĀ WA BAYNA KULLI MU'DHIN LANĀ SITRU 'ALLĀHI TA'ĀLĀ LIL'ANBIYĀ'I 'ALLADHĪNA

KĀNŪ YASTATIRŪNA BIHI MIN SATAWĀTI 'ALFARĀ'INAH,

By means of Allāh Hearing and Sight, I seize the hearing and sight of whoever harms us (intend to harm).

By strength and power of Allāh, I seize the strength and power of whoever harms us (intend to harm us).

Between us and whoever intend to harm us the cover of Allāh The Most High by which He covered (protected) all His prophets in the past from the violent attacks of Pharaons.

سيدنا ونبينا محمد صلى الله عليه وسلم أمامنا، وعلي بن عمه رضي الله تعالى
عنه خلفنا ، وجبريل عليه السلام عن يميننا ، وميكائيل عليه السلام عن شمالنا

SAYYIDUNĀ WA NABIYYUNĀ MUHAMMADUN SALLA 'ALLĀHU 'ALAYHI WA SALLAMA 'AMĀMANĀ, WA 'ALIYYUN 'IBNU 'AMMIHI RADIYAF 'ALLĀHU

TA'ĀLĀ 'ANHU KHALFANĀ, WA JIBRĪLU 'ALAYHI 'ASSALĀMU 'AN YAMĪNINĀ, WA MĪKĀ'ĪLU 'ALAYHI 'ASSALĀMU 'AN SHIMĀLINĀ,

Sayyidinā and our prophet Muhammad is infront of us.

'Alī his nephew (Allāh the Most High be pleased with him) is behind us. Gibriel (peace upon him) is at our right and Micael (peace be upon him) is at our left.

والله سبحانه وتعالى مُطلع علينا يمنع أذى كل مخلوق من الانس والجن والوحوش والهوام منا عنا ففجٌ مَخمثٌ فالله هو الولىُّ ، وهو يحيي الموتى ، وهو على كل شئ قدير

WA ’ALLĀHU SUBHĀNAHU WA TA‘ĀLĀ MUTTALI‘UN ‘ALAYNĀ YAMNA‘U’ADHĀ KULLI MAKHLŪQIN MIN ’AL’INSI WA ’ALJINNI WA ’ALWUHŪSHI WA ’ALHAWĀMMI MINNĀ ‘ANNĀ FAQAJUN MAKHMAT FA ’ALLĀHU HUWA ’ALWALIYYU, WA HUWA YUHYĪ ’ALMAWTĀ, WA HUWA ‘ALĀ KULLI SHAY’IN QADĪR.

And Allāh for Him all Glory, The Most High is looking upon us and stops any harm comes from any creature, mankind, Jinn, Fierce (wild) animal or reptile from us. Upon us is the secret of: F, Q, J, M, KH, M, T. for Allāh is the Patron, And it is He who gives life to the dead, it is He who has power over all things( ).

قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء ، وتعزُ من تشاء وُتذل من تشاء ، بيدك الخير إنك على كل شئ قدير

QUL ’ALLĀHUMMA MĀLIK ’ALMULKI TU’TĪ ’ALMULKA MAN TASHĀ’U, WA TANZI‘U ’ALMULKA MIMMAN TASHĀ’U, WA TU‘IZZU MAN TASHĀ’U, WA TUDHILLU MAN TASHĀ’U, BIYADIKA ’ALKHAYRU ’INNAKA ‘ALĀ KULLI SHAY’IN QADĪR.

Say: “ Allāh! Lord of power (and Rule) Thou givest Power to whom Thou pleasest, And Thou strippest off power, from whom Thou pleasest. Thou enduest with honour Whom Thou pleasest, In Thy hand is all Good. Verily over all things Thou hast power ”.

جاعل الملائكة رُسلاً أولى أجنحةٍ مثنى ، وثلاث ، ورباع يزيد في الخلق ما يشاء
إن الله على كل شئ قديرٌ

JĀ‘ILI ’ALMALĀ’IKATI RUSULAN ’ULĪ ’AJNIHATIN MATHNĀ, WA THULĀTHA, WA RUBĀ‘A YAZĪDU FĪ ’ALKHALQI MĀ YASHĀ’U ’INNA ’ALLĀHA ‘ALĀ KULLI SHAY’IN QADĪR.

Who made the angles Messengers with wings two or three or four (pairs) He adds to creation As He pleases: For Allāh Has power over all things.

مشوا فيه ، وإذا أظلم عليهم قاموا ولوشاء الله لذهب بسمعهم وأبصارهم إن الله
على كل شئ قدير

MASHAW FĪHI, WA ’IDHĀ ’AZLAMA ‘ALAYHIM QĀMŪ WA LAW SHĀ’A’ALLĀHU LADHAHABA BISAM‘IHIM WA ’ABSĀRIHIM ’INNA ’ALLĀHA ‘ALĀ KULLI SHAY’IN QADĪR.

They walk There in, And when the darkness grows on them, They stand still, And if Allāh willed, He could take away; Their faculty of hearing and seing; for Allāh hath power over all things.

خالدين فيها أبداً رضى الله عنهم ورضوا عنه ذلك الفوز العظيم . لله ملك السموات والأرض ومافيهم وهو على كل شئ قديرٌ

KHĀLIDĪNA FĪHĀ ’ABADAN RADIYA ’ALLĀHU ‘ANHUM WA RADŪ ‘ANHU DHĀLIKA ’ALFAWZU ’AL‘AZĪM. LILLĀHI MULKU ’ASSAMĀWĀTI WA ’AL’ARDI WA MĀ FĪHINNA WA HUWA ‘ALĀ KULLI SHAY’IN QADĪR.

Their eternal Home: Allāh well-pleased with them, and they with Allāh: that is the great salvation The fulfilment of all desires. To Allāh doth belong the dominion of the heavens and the earth And all that is there in, and it is He who hath power over all things.

ما ننسخ من آية أو ُتنسها نأت بخير منها أو مثلها ألم تعلم أن الله على كل شئ قدير

MĀ NANSAKHU MIN ’ĀYATIN ’AW NUNSIHĀ NA’TI BIKHAYRIN MINHĀ ’AW MITHLIHĀ ’ALAM TA‘LAM ’ANNA ’ALLĀHA ‘ALĀ KULLI SHAY’IN QADĪR.

None of our revelations Do we alorogate or cause to be forgotten, But we substitute something better or similar: Knowest thou not That Allāh Hath power over all things?

بسم الله الرحمن الرحيم تبارك الذي بيده الملك وهو على كل شئ قدير

BISMI ’ALLĀHI ’ARRAHMĀNI ’ARRAHĪM, TABĀRAKA ’ALLADHĪ BIYADIHI ’ALMULKU WA HUWA ‘ALĀ KULLI SHAY’IN QADĪR.

In the name of Allāh, Most Gracious, Most Merciful.

Blessed be He in whose hands Is Dominion, And He

over all things Hath power.

صُمٌّ بكمٌ عُمىٌ فهم لا .. أفحسبتم أنما خلقناكم عبثاً وأنكم إلينا لا.. وجعلنا من بين
أيديهم سداً ومن خلفهم سداً فأغشيناهم فهم لا.. يامعشر الجن والإنس إن استطعتم
أن تنفذوا من أقطار السموات والأرض فأنفذوا لا..

SUMMUN BUKMUN ‘UMYUN FAHUM LĀ, ’AFAHASIBTUM ’ANNAMĀ KHALAQNĀKUM ‘ABATHAN WA ’ANNAKUM ’ILAYNĀ LĀ, WA JA‘ALNĀ MIN BAYNI ’AYDĪHIM SADDAN WA MIN KHALFIHIM SADDAN, FA’AGHSHAYNĀHUM FAHUM LĀ, YĀ MA‘SHAR ’ALJINNI WA ’AL’INSI ’IN ’ISTATA‘TUM ’AN TANFUDHŪ MIN ’AQTĀRI ’ASSAMĀWĀTI WA ’AL’ARDI FANFUDHŪ LĀ,

Deaf, dumb, and blind, They will not. Did ye then think that we had created you In jest, and that ye would not. And we have put A bar in front of them And a bar behind them, And further, We have covered them up so that They cannot.. O ye assembly of Jinns And men! If it be ye can pass beyond The zones of the heavens And the earth, pass ye! Shall ye be able to pass!

Not without.

استعنت بالله تعالى وإلتجأت الى كنف الله تعالى وعظمته واحتفظنا بلا حول ولا
قوة إلا بالله العلىُ العظيم

’ISTA‘ANTU BILLĀHI TA‘ĀLĀ, WA ’ILTAJA’TU ’ILĀ KANAFI ’ALLĀHI TA‘ĀLĀ WA ‘AZAMATIHI WAHTAFAZNĀ BILĀ HAWLA WA LĀ QUWWATA ’ILLĀ BILLĀHI

’AL‘ALIYYI ’AL‘AZĪM. WA SALLA ’ALLĀHU ‘ALĀ SAYYIDINĀ MUHAMMADIN WA ‘ALĀ ’ĀLIHI WA ’ASHĀBIHI DHAWĪ ’ALMA‘RIFATI BIKA WA ’ATTASLĪM.

I seek aid of Allāh the Most High, I seek refuge into

Allāh the Most High, and harbour my self into His Supremacy.

I seek protection in no power and rule exceptthat of Allāh the Most High and Supreme. Prayers ofAllāh be upon sayyidinā Muhammad, his family andcompanions those know You by You, and salutationsis for them altogether[285].

Appendix (B)

The Khalwati *sanad* of the Sammāniyya

1- Allāh (SWT)

2- Giberial

3- The prophet (PBUH)

4- Ali Ibn Abi-Talib

5- Al-Hassan al-Baṣri

6- Habib al-Ajami

7- Dawud Ibn. Nasir al-Tai

8- Maruf al-Karakhi

9- al-Sari Ibn Miflis al-Saqati

10-al-Junayid b. Muhammad

11-Memshad al-Dīnūri

12- Muhammad al-Dīnūri

13- Muhammad Ibn. Muhammad al-Bakrī

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[285] Abdulgalil.Salih. The Sammaniyya. Op.cite.

14-Wajeh al-Dīn al-Qadi

15-Omer al-Bakrī

16-Yahiya al-Bakubi

17-Abu.al.Najeeb al.Sehrawrādi

18-Qutb al-Dīn al-Abhari

19-Rukn al-Dīn Muhammad al-Najashi

20-Shehab al-Dīn Muhammad al-Sherazi

21-Sayidi Muhammad Gamal al-Dīn al-Tebrizi

22-Ibrāhim al-Zahid al-Jilani

23- Muhammad al-Khalwati

24-Omer al-Khalwati

25- Muhammad Umbraam

26-Al-Ḥājj Ezadin

27-Pir Sad al-Dīn al-Khayali

28-Sayidi Abu-Zakarih Yahiya al-Shiarwani

29-Sayidi pir Muhammad Baha al-Dīn al-Shirawani

30-Jalabi Sultan al-Aqdasi

31-Khair al.Dīn al-Tuqadi

32-Shaykh Shaban Afandi

33-Shaykh Muhi al-Din al-Qastamuni

34-Sayidi Omer al-Fuadi

35-Ismail al-Jarmui

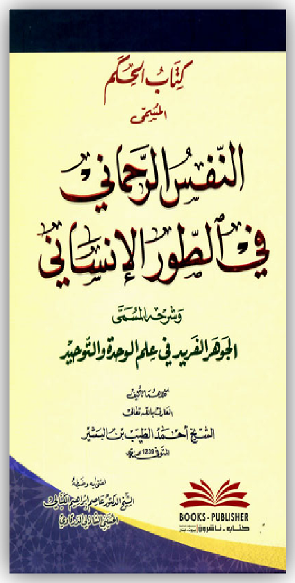
36-Ali Qara Basha

37-AShaykh Muṣṭafā afandi al-Tabarani

38-Shaykh Ảbd al-Atif al-Khalwati
39-Sayidi, the grand Ustaz Shiekh Muṣṭafā al-Bakrī al-Ṣeḍiqi
40-Sayidi Shaykh Muhammad b. Ảbd al-Karīm al-Sammān
41-Sayidi Shaykh Aḥmad al-ṬayyibI b. al-Bashîr

Appendix (A)
The Gadiri *sanad* of the Sammāniyya
1-Allāh (SWT)
2-Sayidan Giberil
3-Sayidan Muhammad (572)
4-Sayidan Ali (d.32.H.A)
5-Shaykh Hassan al-Baṣri
6-Sayidi Habib al-Ajami
7-Sayidi Dawud aL-Tai (d.165 or 166 H.A)
8-Sayidi Abu-Mahzuz Maruf al-Karakhi (d.200 H.A)
9-Sayidi Al-Sari b. Miflis al-Saqati (d.253 H.A)
10-Sayidi Abu-al-Gasim al.-Junyid (d.297 H.A)
11-Sayidi Abū-Bakr Dalf al-Shebli (247- 334 H.A)
12-Sayidi Abu-Fadal al-Tamimi (d.410.H.A)
13-Sayidi Abu-al.Faraj al-Tartusi (d.440 H.A0
14-Sayidi Abu-Alhassan al-Hakari (d.480 H.A)
15-Sydi al-qadi abu-Said al-Makhzumi (464 – 513 H.A0
16-Sayidi al-Shaykh Ảbd al-Qādir al-Jayilni (1077 - 1164)
17-Shaykh Ali al-Hadadi (d.596 H.A)

18-Al-Shaykh Qarīb Allāh al-Saih (985 H.A)
19-Al-Shaykh Aiz al-Fatah
20-AL.-Shaykh Qassim b. Muhammad al-Baghdadi
21-Shaykh Muhammad Saddiq
22-Al-Shaykh Muhammad Aqilat
23-Al-Shaykh Muhammad Ṭahir al-Madani (d.1780)
24-Al-Shaykh Muhammad b.Ȧbd al-Karīm al-Sammān (1719-1775)
25-Al-Shaykh Aḥmad al-Ṭayyibb. al-Bashîr (1742 - 1824)483


كتاب الحكم
المسمى
النفس الرحماني في الطور الإنساني
وشرحه المسمى
الجوهر الفريد في علم الوحدة والتوحيد
كلاهما تأليف
العارف بالله تعالى
الشيخ أحمد الطيب بن البشير
المتوفى 1239 هـ
اعتنى به وضبطه
الشيخ الدكتور عاصم إبراهيم الكيالي
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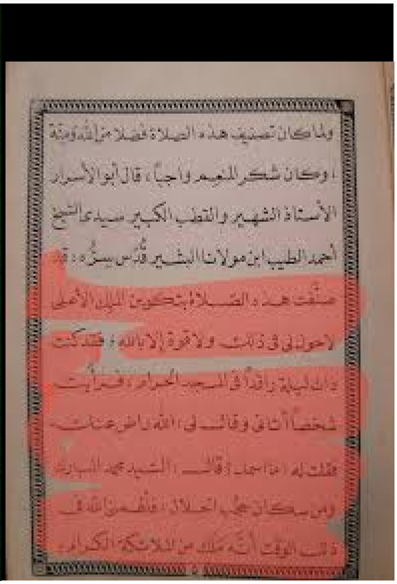
سر الأسرار
في ذكر الصلاة على النبي المختار
ويليه
الصلوات الطيبية
تأليف
درة الزمان، وخلاصة أهل العرفان، القطب الشهير
والغوث الكبير، الشيخ أحمد الطيب بن البشير
رضي الله عنه
(١١٥٥ - ١٢٣٩هـ)

حزب الأمان
لسيدي
الشيخ احمد الطيب بن الشيخ البشير
رضي الله عنهم


وبما كان تصنيف هذه الصلاة فضلا من الله ومنة
وكان شكر المنعم واجباً، قال أبو الأسرار
الأستاذ الشهير والقطب الكبير سيدنا الشيخ
أحمد الطيب ابن مولانا البشير قدس سره:
صنفت هذه الصلاة بتكوين المولى الأعلى
لا حول لي في ذلك ولا قوة إلا بالله، فلقد كنت
ذات ليلة راقداً في المسجد الحرام، فرأيت
شخصاً أتاني وقال لي: الله ناظر عنايات
فقلت له: ما اسمك؟ فقال: السيد محمد البركة
ومن كان يحب الصلاة، فألهمت من الله في
ذلك الوقت أنه ملك من الملائكة الكرام.

سيدي الشيخ العارف بالله محمد
عبدالكريم السمان
يارب واغفر للفقير الجاني
محمد الشهير بالسماني

The tomb of Shaykh Ahmad al-Tayyib al-Bashir- north of Omdurman- Khartoum State

The author with the current khalifa of the Sammāniyya at Om-murrih Shaykh Abdr-Rahim Shaykh Mohammad Salih

Glossary

¡ala suratihi:	in Whose image
adab	All of the requirements of Ṣūfī etiquette and discipline.
af'al:	actions
al-'Ayn	Latent essence; the source
al-batin:	the inward
al-fayd alaqdas:	the most holy effusion
al-fayd al-muqaddas:	the holy effusion
al-i‘tiṣām:	adherence
al-insan al-kamil:	the perfect man
al-Mashi'ah	Will
al-ruh al-kulli:	the comprehensive spirit
al-Wahi	Divine inspiration
al-Wahm	Illusion; conjecture; opinion
al-Wali	The Friend; the Ruler, a Divine Name
al-zahir:	the outward
aqal:	the intellect
a'rif:	gnostic
a'yan:	entities
baqa :	subsistence
baqa:	affirmation
bi’l-quwwah:	potentiality
Burooz	manifestation
ḍalāla :	misguided error
dhat:	the Essence
fana:	annihilation
furqan:	separation

ghayb:	the invisible
hadara ilahiya:	the Divine Presence
hadith:	prophetic tradition
Ihsan	excellence in worship
jam'ya:	synthesis
Jasad	Subtle form
khalifa:	vicegerent
kufr:	unbelief
mahall:	setting
majmu:	totality
makana:	rank
manzila:	station
maqam al-rububiyya:	the station of Lordship
marifah:	gnosis
mawjud:	existent
mu‘taqad:	belief
Mubasbarah	Direct connection; that which makes one happy
muhasaba:	self-examination
mumkinat	Possibilities, distinguished from necessities and contingencies
muqamat:	stations
murshid	spiritual guide
nafy	negation
naṣīḥa :	admonish
nu'ut:	descriptions
Qada'	Decree
Qadar	Destiny
qidam :	eternality
rusūm :	traces
shahada:	the visible
Shatahat	ecstatic utterances

Shaykh:	a guide of spiritual hearts & Master
sifat:	attributes
Silsilah	chain, spiritual lineage
Sirr	Mystery, secret; in Ṣūfī symbolism, the centre of consciousness
Suhbah	companionship
Sukr	path of intoxication
Suluk	the spiritual walk.
suwar:	forms
ta‘addud:	multiplicity
Talib	seeker, disciple
tanzīh:	transcendence
taqalub:	transformation
ṭarīqa:	spiritual way /path
taskhir:	subjection
Wahdat al-wujud	The Oneness of Being
wali	Saint
tajrid	Literally: ‘solitude’; complete severance from all worldly things,which entails giving away everything one possessed. The Ṣūfīs held thatthere are two aspects of seclusion. One was the external separation fromthe world, and the other was an internal separation in which the heart waspurified of any thought other

	than that of God.
murid	aṢūfī disciple
aṣ-ṣifāt al-bashariyya	human qualities
zuhd	renunciation
mujāhada	spiritual striving
murāqaba	mindfulness
tafakkur	contemplation
Shirk	monotheism
uluhiyya	associating partners
ahadiyy	God divinity
tashbih	onenes
	immanence

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